



Minor offenders get a chance to make up



Cindy Bruin

EDMONTON — A new "Victim-Offender Mediation Project" has just completed a one-year pilot project with remarkable success and with plans to forge ahead with an ongoing program.

Administered by the MCC-sponsored Community Justice Ministries (CJM) in collaboration with the Edmonton John Howard and Elizabeth Fry societies, the project diverts offenders with minor property and assault charges away from traditional sentencing into a mediation program. This program brings together the parties involved in an offence and, with the assistance of trained mediators, attempts to bring resolution to the problem through agreements involving apology, restitution or other

compensation.

According to Darrel Heidebrecht, director of CJM, the impetus for the program came from "grass-roots prodding" and a March 1993 brainstorming session. This culminated in the establishment of a committee to spearhead the practical initiatives in getting a program started. The group eventually received funding from the Muttart Foundation for a one-year pilot project, which began with the hiring of project co-ordinator Ginny Wilson last October.

Success in short time

"It's incredible what has evolved in that short time," says Heidebrecht. With an advisory committee representing links to the crown prosecutor's office, Edmonton police, community

agencies and church groups, the Victim Offender Mediation Project has managed to develop much-needed connections, generating 54 referrals as of the end of August. Of those referrals 22 went to mediation, all successfully reaching an agreement.

Heidebrecht is full of praise for the work of the project co-ordinator in achieving such success in a short time. "Ginny believes that (mediation) is right, she is well-connected and has made the right moves," he says. He adds, "The timing is very right, judges seem to be

getting on board and the project has the potential to explode."

Such movement can only be welcomed by Christians with an interest in the development of a more restorative model of criminal justice, as opposed to the retributive focus of Canada's justice system and prevalent public sentiment.

Instead of moving criminal offenses away from personal responsibility, a program that brings victims and offenders together opens the responsibilities for facing the effects of crime and for bringing healing: the opportunity, as

Heidebrecht says, "to make things right."

Offering hope and forgiveness

The church can be an agent in this ministry of reconciliation, asserts Heidebrecht. "So much in society fuels the destructiveness of the outrage and anger of people who are victimized. I think the role of the church is to add the message of healing into the mess; to say, there is potential for this to move in a different direction. And that's why we're here."

See MEDIATION page 2...

Newfoundlanders vote to change church-run school system

Alan Doerksen

ST. JOHNS, Nfld. — Newfoundlanders have voted to change their province's school system, which has been controlled by churches for centuries. But church leaders in Newfoundland plan to continue their opposition to any government moves to change the system.

In the Sept. 5 referendum, 54 per cent of voters supported the government plan — which would take away the constitutional right of churches to build, operate and run publicly financed schools in the province — and 46 per cent rejected the plan. Only 52 per cent of Newfoundland's 300,000 eligible voters cast ballots.

Government plans sweeping reforms

For almost two years, the government of Premier Clyde Wells has been planning sweeping reforms to Newfoundland's education system. In November 1993 and February 1994, the government issued documents called "Adjusting the Course" which outlined the planned changes. One key change would be to cut the number of school

boards from 27 to 10 and to close as many as 100 of the province's 480 schools. The government also plans to ask Ottawa to approve a constitutional change that would take away from churches the legal right to run publicly-funded schools.

When Newfoundland joined Canada in 1949, seven denominations (the Roman Catholic, Anglican, United Church of Canada, Salvation Army, Presbyterian, Seventh Day Adventist and Congregational churches) were guaranteed the right to run their own schools. This agreement is known as Term 17 of the terms of union with Canada. In 1987, the Pentecostal Assemblies of Newfoundland was also included.

At present, the province's schools are operated by Integrated School Boards (representing the Anglican, Pres-

byterian, Salvation Army and United churches), and separate Roman Catholic, Pentecostal and Seventh Day Adventist boards.

Strong 'No' campaign

In the time leading up to the referendum, Roman Catholic and Pentecostal leaders campaigned heavily for a No vote. About 8,000 volunteers went

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News

Mediation offers hope for forgiveness

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According to Heidebrecht, the basis for that message starts with Scripture and the Christian understanding of God as "foolishly forgiving." Christians can encourage participation in a program that offers hope for forgiveness and healing because of their own experience. "You simply cannot accept the reality of having received God's grace and refuse that to anybody else," he asserts.

"Forgiveness and love are

what change people," says Heidebrecht. "We need to question the assumption that in some way punishment changes people in a positive direction."

"Forgiveness isn't the sense of forgetting or of saying that whatever you did is all right," says Heidebrecht. "It's much more: it's the creating of an opportunity for a new beginning."

Humanizes crime

For Heidebrecht, who has been the director of CJM for 8

years, the Victim Offender Mediation Project helped him to see even more the extent to which crimes involve a lot of grey areas in finding the line between victim and offender.

"I tended to think of mediation as much more black and white: here's the 'bad guy' and here's the 'good guy.'" He says that "human behavior is far more complex than that, and mediation enters into that complexity."

Mediation "humanizes the

crime," Heidebrecht points out. "It allows people to, in a sense, create their own solutions."

Christian support needed

Sponsors of the Victim Offenders Mediation Project hope to receive ongoing or possibly even new funding so that the project can continue past its pilot year and develop from the strong start begun in Edmonton over the last several months. This important work would

benefit from receiving a reliable source of long-term funding.

As well, Christians can offer support to the concept of mediation by publicly affirming the value of restorative responses to crime. Darrel Heidebrecht says Christians are needed to "lend voices of affirmation" to the project. With momentum growing, now is a great time for the church community to be part of a growing and exciting program.

Newfoundland churches plan continued opposition

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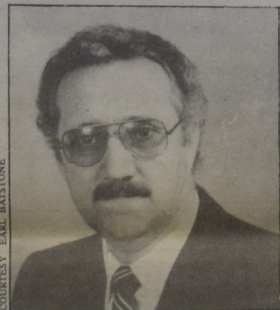
door to door distributing pamphlets and the churches hired two professionals to prepare newspaper and television ads to explain their position.

"It was very effective, really, because the votes in the Catholic areas were very strong No," says Catholic Archbishop James MacDonald. He does not expect the government to make any changes without first asking Ottawa for a constitutional change. If that happens, "it's not a foregone conclusion that this would go through the House of Commons," he says. "There are many members of Parliament and Senate who support denominational education."

Dangerous precedent

If the federal government does approve the constitutional change, MacDonald says it would be "a very dangerous precedent for the government to set."

Pastor Earl Batstone, execu-



Pastor Earl Batstone

tive director of Newfoundland's Pentecostal Education Council, also opposes any move by the government to change the constitution. "It would not be politically astute for them to proceed," he says. "We do not see that Term 17 needs to be changed at all."

But Batstone agrees that changes should be made to the school system. Cost-efficiency should be improved, the number of schools and school boards

should be reduced, and the curriculum should be improved, but all under the existing system. Batstone notes that the government already controls the curriculum of Newfoundland schools except for religious education.

Pentecostals are concerned that the government wants to remove "minority rights" from constitutional protection. "Our rights were enshrined in 1987," says Batstone. "We don't want to have our rights removed."

If the government makes its planned changes to the school system, churches would have "very little say," states Batstone. "What you could be left with is a religious education program offered by lay people."

Elements of religious instruction such as Bible readings could be open to court challenges in the future. If that happens, Batstone expects the courts to rule against such instruction, following the precedent of court decisions in B.C., Manitoba and Ontario. "We see it as a very fast evolution to a

secular system," he says.

Both the Roman Catholic and Pentecostal churches plan to continue opposition to the government's planned changes.

The Integrated School Boards "encouraged the reform but were hesitant of coming down on the Yes side," says Bishop Donald Harvey, of Newfoundland's Anglican Church. "We agree with 95 per cent of the changes the premier plans to make." But the other five per cent concerns them, he adds. In early September, Harvey and two other bishops sent a letter to Anglicans across Newfoundland expressing concern about changes to Term 17.

"Our legal counsel has advised us that religious education broadly based would be at risk under the proposed Term 17," the letter states. "We do not question the intention or integrity of the present government. However, we fear that when this is challenged as it surely will be, the courts will rule on the actual wording and not the promised intentions, no

matter how honorable they may have been. To date we have not received any change on the wording of Term 17 to alleviate these fears."

If there is a court challenge to religious education in Newfoundland, Harvey says the churches would lose because of what he calls the "freedom from religion" clause in the Charter of Rights.

Apathy or rebellion

Harvey compared the referendum's low voter turnout to Newfoundland's last referendum, which was in 1949, to decide whether Newfoundland should join Canada. In that case, 85 per cent of eligible voters participated. "By that yardstick, it's a very low vote," he comments. Speculating on reasons for the low turnout, he says, "it was either apathy or rebellion." Newfoundland's vote to join Canada also had a narrow margin of support, with 52 per cent in favor and 48 per cent opposed.

Harvey expects the government to go ahead with its planned changes cautiously if at all. He expects the government will make no changes to the system right away.

Newfoundland's education minister, Chris Decker, insists that any constitutional changes will still allow churches to offer religious education in schools. "There is a misunderstanding out there that if the government does what it says it is going to do, that this will become a secular, godless public system. There is no way that is going to happen," says Decker.

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News

Studies reveal number of abortions performed in Canada on the rise

VANCOUVER (EP) — The number of abortions performed in Canada is on the rise, according to a study by Statistics Canada. StatsCan reports that the number of "therapeutic" abortions performed in the country rose to 104,403 in 1993, a 2.3 per cent increase.

The statistics also revealed that the rate of abortions performed also rose to 26.9 abortions for every 100 live births; that's a three per cent increase compared to 1992.

Also, the number of women having a second abortion rose to 28 per cent.

"These figures prove that easy access to abortion leads people to use it as birth control," said Anna Desilets, executive director of Alliance for Life, a national co-ordinating



Alberta premier Ralph Klein

organization for pro-life groups throughout Canada. "The dramatic increase in repeat abortions confirms this view."

In late June, the B.C. government introduced legislation that placed "bubble zones" of 10

metres around a doctors office and 50 metres around an abortion clinic. The legislation also placed a limit — 160 metres — on how close protestors could picket in front of the homes of doctors who perform abortions.

Political pressure from Canadian pro-lifers is starting to have an effect. Alberta premier Ralph Klein announced in July that his government would consider the possibility of withdrawing government funding for abortions.

Proponents of ending public funding for abortions claim that making women pay for their own abortions would save the country \$4 million every year. Opponents, however, feel that the issue isn't money, but freedom of choice.

Susan Fox, executive director

of the Morgentaler Clinic in Edmonton, told *The Globe and Mail*, "What we have here is a

group of people trying to dictate moral issues by disguising them as financial issues."

Australian plan free Christian university

WANTIRA, Australia (REC) — A group of mainly Reformed Christians in Australia has formed an association to create a Christian university there. They propose that the university will be free, that is, free of government, church or business control.

The association will go by the name Association for Christian Higher Education in Australia (ACHEA). The founders of ACHEA hope to establish a Christian studies centre as a first step. Eventually, they want to set up a university in the Melbourne area, a university that would have a clear Christian foundation and would be specifically Reformed in its approach to higher learning.

Further information can be obtained from ACHEA's secretary, Dr. B. Weame, 358 Mountain Highway, Wantira, Victoria 3152, Australia.

Reformed Christians affected by Romania's new language law

GRAND RAPIDS, Mich. (REC) — President Ion Iliescu of Romania in late July signed a bill into law that bans the use of any language other than Romanian in all public meetings, including schools and theatres. The decision was made despite multiple protests, particularly from the Hungarian-speaking minority. A petition with 500,000 signatures requested that the matter be discussed with the minority communities before enactment.

Among institutions affected are some 700 schools belonging to the Hungarian Reformed community. Another 800 Hungarian schools and 100 German schools would also have to change languages or close.

The two bishops of the Hungarian Reformed Church in Romania met with other bishops from Hungary in

Debrecen to select their strategy for opposing the law. The church plans to issue a formal protest in early September, according to Benny Woudenberg of the U.S.-based Transylvania Reformed Assistance Committee.

The law conflicts with the terms of the Trianon Treaty, which ceded the former Hungarian territory of Transylvania to Romania. It also violates the terms under which Romania became a member of the European Council in 1993.

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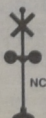
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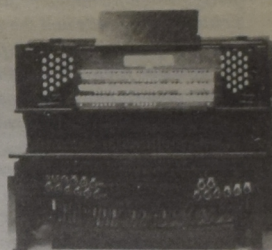


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Editorial

Saint Paul has a message for sinner Paul... and for us

In Romans 1, the Apostle Paul gives a description of people who bury the truth about God under a huge pile of wickedness. It's not often that one can identify with Paul's description of evil in this chapter. It almost sounds as if Paul is exaggerating. Just listen to his carrying on in verses 29-31: "They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they are senseless, faithless, heartless, ruthless." The whole second half of Romans 1, starting with verse 18, reads like a caricature of admittedly sinful people, doesn't it?

But this summer, while the trial of Paul Bernardo was being held in Toronto, the second

half of Romans 1 almost seemed inadequate to account for what Bernardo and his estranged wife, Karla Homolka, had been doing. Certainly, Saint Paul's list of vices in the above-quoted passage seems to fit "saintless" Paul and his accomplice, Karla, to a T. If the Romans 1:29-31 passage had followed last summer's accounts of their hell-hatched actions, and a checklist had been placed alongside the passage, one could easily enter "all of the above." If there ever was a suppression of truth and a being given over "in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another" (vs. 24), then surely it happened in the young lives of this depraved couple.

There are many others

But is it not naive of colossal proportions to think that only a few people fit Saint Paul's description in Romans 1? Some thoughtful news commentators temporarily swept aside such naivete in a few well-chosen post-verdict words. Feature writer Judy Steed said in the September 2 issue of the *Toronto Star* that Bernardo is "not a freak from outer space. He is one of us, a product of this culture, conditioned in the shadowy underworld of porn, where the dark side of the human psyche emerges in sadomasochism and sexual torture, in heroes who are rapists and serial killers."

Steed saw the trial of Bernardo as a trial about pornography. The porn industry is a multi-billion-dollar industry, in fact, it is the largest "entertainment" industry in America, according to Steed. That fact alone should tell us that this industry has millions of customers. Not many of them will turn out to be serial rapists and killers, but their minds inhabit the same shadowy world in which Bernardo stalked innocent victims.

Suppressing the truth about God and giving yourself over to sexual impurity and degrading of your body is not, it seems, a pre-occupation of only a few in our society.

And in mentioning pornography, we are addressing only the sexual impurity part of Romans 1. Imagine how widespread the application of Paul's words becomes when we include people who disobey their parents, who are full of deceit and who are arrogant!

The centre does not hold

One of the most profound observations on the crimes committed by Bernardo and Homolka was made by Canadian novelist Robertson Davies on CBC's September 1 evening news. Davies observed that the Bernardo case was not

an isolated affair and he placed it in the context of a civilization that is breaking down. He traced this decline to the retreat of religion and to the fact that "there is no generally accepted morality as a guide to civilized conduct, public and private."

Davies quoted from W. H. Auden's poem "The Second Coming" when he said, "Things fall apart, the centre cannot hold." In a curious way he traced this falling apart to a modern obsession with cultural and religious pluralism. "We have no generally accepted principles of belief and conduct because we are afraid of giving offence to someone who might disagree with us," he said. He lamented the fact that we "spend an inordinate amount of time and public money timidly placating minorities, because where there is no strong centre, minorities flourish by declaring and insisting on their differences."

Thank God for small mercies. In the midst of this awful depiction of evil, some sensible people are pointing in the right direction. Romans 1 is vindicated again as God reveals himself. He is making plain again "the invisible qualities — his eternal power and divine nature" so that people in our society are without excuse.

The power of God

But we doubt whether these wise words will, in the long run, make a difference. We will believe it if we see a significant change in the laws governing the distribution of pornography. We will believe it if people start insisting that public schools teach a clear set of morals and re-introduce religious teachings. We will believe it if people start going to church, temple and synagogue in droves and stop worshipping at the altars of consumerism and sensationalism.

Our hope rests in the fact that the gospel, of which Saint Paul was not ashamed and we should not be ashamed, continues to go out into the world two thousand years after Saint Paul (please forgive me, Reformed people, who believe in the sainthood of all believers, that I continue to call brother Paul, Saint Paul in this editorial, but what with the other Paul, I don't want to confuse them). Isn't it good to read that the gospel "is the power of God for the salvation of everyone who believes.... For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last" (still chapter 1 of Romans, verses 16 and 17).

A righteousness from God is possible in a world where people suppress the truth under a huge pile of wickedness.

Amazing!

BW

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Letters

A thousand cranes for Hiroshima

One of our readers, Bruce Bokhout of Don Mills, Ont., sent us the poignant text of a poster which was distributed in Toronto among school children in 1986, the International Year of Peace. It has ongoing relevance.

Sadako Sasaki lived with her family in Hiroshima, Japan. She was two years old when the atom bomb was dropped on Aug. 6, 1945. Ten years later she had leukemia as a result of her exposure to the bomb's radiation. During the months she spent in hospital, Sadako folded paper cranes, for an ancient legend claimed that the crane lives for a thousand years and that sick people who fold a

thousand cranes will have their wish granted and become healthy again.

Sadako finished 644 cranes before she died at age 12. Her classmates folded the remaining 356 cranes, and the 1000 cranes were buried with her.

Today there is a monument in the Hiroshima Peace Park to Sadako and to all children killed by the bomb. The monument is a statue of Sadako standing atop a granite rock, holding a golden crane in her hands. Each year thousands of paper cranes are placed beneath Sadako's statue by people who wish to remember the bombing of Hiroshima and to express their hopes for peace.

Avoid snobbery trap

I believe that the attitude and tone of the letter by Mr. John VanderWoude, President Christian Heritage Party of Canada in CC, Aug. 18, demonstrated the precise reason why the CHP will never be more than a splinter party in the landscape of Canadian politics. The letter reinforces the thought that unless you think like me and agree with my view of what is right, you are wrong and, in this case, have fallen into the hands of the big bad "secular" world.

I, too, hurt when I see babies murdered and young people being led down the wrong path. I do not believe, however, that starting yet another fringe party will solve those problems. We as a community of Christians are too divided now to exert very much influence.

We should unite within the present system. Surely Mr. VanderWoude is aware of some

fine Christians in our present government, even if they are not members of one of the numerous and still increasing number of Reformed groups.

So please, Mr. Editor, continue to have the audacity to write editorials as you have in the past from a broad and varied point of view, and do not fall into the trap of theological snobbery that was very prevalent in my youth when we were divided into camps consisting of us and the "Canadians." Surely we have grown beyond that stage now and can muster the courage to recognize some good in other peoples' efforts.

Bert Grasman
Harriston, Ont.

Christian paper is vital

I appreciate CC's attempt to be current about things that affect us as Christians.

I particularly enjoyed Bert Witvoet's editorial about the Newfoundland referendum. It was interesting to see how people lined up on that issue. What does the poor voter turn-out tell us? I wonder.

Keep up the good work. We need a Christian newspaper.

Henry Lise, Principal
Holland Marsh Chr. School
Newmarket, Ont.

50th Anniversary Rearview Mirror



Calvinist Contact June 5, 1959

Buying a farm in 1959

The following translated excerpt entitled Het kopen van een farm shows that income and prices were at a different plateau in those days. CC took upon itself to advise those immigrants wanting to farm in Canada.

The average income of a farmer in Canada with his own farm has the last few years, been around \$3,200, which is less than in some industries. It is higher in those places where commercial crops like wheat and other grains are grown, but on those farms less is cultivated for their own use.

The prices of farms are high in areas such as southern Ontario, but usually the marketing possibilities are better there. In northern Ontario and in isolated areas of the West, land is cheaper but profit is also less.

Life on the farm has improved a lot over the last few years. People have better roads in the countryside and more electrical lines. In the north and in the prairies the winters are severe and then the farms almost come to a standstill....

Many newcomers have succeeded in establishing themselves as farmers in the southern counties of Ontario. They have had success growing tobacco, fruit, fresh vegetables, soybeans, sugar beets and corn. These crops demand a lot of work and it usually is heavy work. Sometimes farmers have a shortage of workers during the harvest.

Knowledge of English, agriculture and marketing are not enough. A mixed farm can cost \$100 an acre. Grassland is cheaper and tobacco and fruit land are more expensive.

According to some estimates, one needs about \$14,000 starting capital to successfully start a mixed farm of 100 acres in Ontario....

In the Atlantic provinces farmers grow potatoes and apples, while there are also many dairy farms and chicken farms. Marketing possibilities are not as great here as in Central Canada.

Quebec is important from an agricultural point of view, but most farms are passed on within the families and in most of the French-speaking districts it's hard to buy land.

Northern Ontario has plenty of land but is covered in bare rocks and forests. Mining and pulpwood are the most important means of livelihood, although farms can be found up to Cochrane in the north and in widely spread-out areas along the northern shore of Lake Superior.

In the north, land is much cheaper but one first has to clear the land by chopping down trees and shrubs. This is a disadvantage, yet farmers can work in the bush during the winter. Winters are cold and cattle have to be kept indoors.

On the prairies, the average price of a farm is \$50 an acre. Cheaper land is often further away from water. Most farms in Saskatchewan have large dug-out ponds to catch the winter snows so that farmers can water their cattle and gardens in the summer.

In good years, farms in Saskatchewan can produce 25 bushels of wheat per acre. The farms are large and big cities lie at a great distance from each other. Growing grains can be quite profitable, but the farmer usually needs at least a tractor, a truck and probably a harvesting machine.

Winters on the prairies are generally cold and dry. Rains come in the spring and in the late fall. Roads and access to electricity are much better. In most provinces farmers produce root crops. In the northern areas some honey is produced. Furthermore, poultry farms do well in this dry climate and the production of butter and eggs bring along much industry.

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Twee grote, goed ingerichte barns, voorzien van silo's. Een barn wordt momenteel gebruikt als opslagplaats en de andere voor het vee. Deze barn heeft 45 stanchions met water bowls. Er zijn 28 stuks Holsteins, waaronder 20 melkkoelen. Reeds jaren bestaand melkcontract. Melkcheque gemiddeld \$600.— per maand.

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Correction

In our back-page story "Dutch Canadians spearhead Liberation memorial project in Ottawa" (CC Sept. 1), we wrongly identified Marten Mol as the president of Crossroads Communications. We should have said that he is the chairman of the board of Crossroads Christian Communications.

Editor

Education

Rites of passage

EDUCATION

Alyce Oosterhuis

Our 16-year-old son obtained his driving license this summer and he has been a changed man since. His voice seems to be deeper, his shoulders are broader, his legs appear longer. Passing his driver's test in a standard-transmission vehicle was a rite of passage into a Canadian adulthood of independence, choice and responsibility.

In our family, the inevitable question of limitations to independence and choice will need to be addressed. Does he have a choice in the extent of part-time work? the completion of high school? attendance at a Christian school? the option of college? how to spend his clothing allowance? when to come home from evening events? being present in church?

Increasingly, I see parents struggling with the extent of limits on their young-adult children's choices, independence and responsibility. And one of the first areas in which our Christian school-reared youth assert their independence is in their insistence on an alternative school choice. Many young adults will accept the parental limits on curfews and church attendance while insisting on their own school choice and course selections.

Find another boarding house?

Times have changed since I was a youthful adult in high school. My father demanded that I take Latin and German in my high school program. I had an 11 p.m. curfew until I was teaching my own class. Dating "Canadians" from my public high school was strongly discouraged. My father often vetoed my choice of shoes and insisted that they be exchanged for more sensible heels (like my mother wore). But then, I did not have my driving rite of passage until I was 20 years old!

For me, independence, responsibility and choice came at the time of leaving home. Until that time, I adhered to parental values, mandates and limitations. My father used to say somewhat facetiously, "If you don't like it here, you can always find yourself another boarding house."

And that is what causes the "rub" today. Young adults are leaving home later (or they are returning after failed careers or marriages) while parents have been giving them earlier independence, choice and responsibility. The consequence is often a home that is divided in its values, faith commitments and priorities.

Such division hurts when parents see their young turn their back to the causes for which they have sacrificed for many years: causes of social justice, Christian schooling and global stewardship.

And it hurts most when we realize that our young adults will fight the hardest for choice in the area that is most important to them. School is important; church is not. The issues over which we witness their rebellion cause grief, as well as the issues in which we experience their compliance.

Honest discussion about what is negotiable

My parents were spared such pain because they did not witness my rebellion, the flaunting of curfews, the skipped classes, chapel, church. They only had a hint of it when I came home from college with my hair dyed black.

So what is the solution? Advise our young adults to look for "another boarding house"? Hardly.

What we can do is to discuss honestly and openly with our young adults which choices are negotiable and which are not. We can describe the implications of living in a house that is divided rather than united. And we can hope that the important choices and seemingly unimportant compliances do not issue from the core of their heart commitment but flow from the euphoria of the sudden change in height, voice depth and adulthood. A rite of passage can be an intoxicating experience. When sobriety sets in, we may re-locate God's child within the adult.

Alyce Horzelenberg Oosterhuis also has a 13-year-old daughter who is impatiently waiting for the day she gets her driver's license.



Missionary in Honduras calls Christian education a 'potent mission strategy'

TEGUCIGALPA, Honduras (CRWM) — After years of teaching adults as a missionary, Tom Soerens sees the education of children as a potent mission strategy.

"Many people in Honduras are wrestling with issues of faith and religious perspective," Soerens says. "And they're doing so by talking about the kind of education they want for their kids."

This observation prompted Soerens to write a thesis on the topic for his master of theology in missions at Calvin Seminary in Grand Rapids, Mich., this past spring. An instructor at SETERA, a Reformed theological seminary in Honduras, Soerens sees people throughout Latin America addressing the concept of a worldview that allows Christians to make an impact on their society. He says Reformed Christians, with 130 years of experience asking questions about what Christian education means, have something to offer Latin Christians who are starting to ask the same questions.

Soerens insists that North American missionaries should not just infuse their own educational tradition into other cultural settings, but pass on gospel principles to fellow Christians. His thesis includes chapters on the history of education in Honduras and Reformed educational thinking before making missiological applications.

Church, home, school 'one complex'

Now back in Honduras, Soerens proposes starting Christian schools using Honduran Christians to teach in culturally appropriate ways. He also hopes to stress a model in his thesis that illustrates an adult supportive community for Christian schools.

"When I talk about the Church with a capital 'C' I see church, home and school as one complex," he points out. "I feel it's not that hard to take our Reformed concept of what Christian schools mean and communicate that to teachers, pastors, and parents."

Evangelical university established in Mexico City

MEXICO CITY, Mexico (EP) — The largest city in the world will soon get its first evangelical university. Mexican Christian Evangelical University (UCEM) will open its doors Sept. 25 under the direction of Dr. Humberto Rodarte Ramon, a Baptist layperson.

UCEM will begin afternoon and evening classes in a building in the southwestern part of the city. Administrators hope to eventually build their own campus. Courses of study include business administration, communications, accounting and law, says rector Dr. Alejandro Perez Ricardez.

For many evangelicals in the area, the school is an answer to years of prayer. "The UCEM is the fulfillment of the dreams and vision of the national evangelical leadership during many years," said Juan M. Isaías, president of the Mexican Evangelical Alliance. "Mexico will never be the same, because the graduates will affect the con-

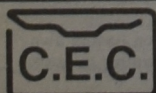
science of the country and sooner or later, Christian values will dominate in all its areas."

UCEM represents the first formal attempt to establish an interdenominational evangelical university in the capital city.

Only two other Protestant universities have been established in Mexico: Madero University, a Methodist school in Puebla, Mexico; and Gregorio Mendez University, a Presbyterian school in Villahermosa, Tabasco, near the Gulf of Mexico.

A dedication service will be held Sept. 23 in one of the city's Methodist churches.

"With Mexico in the midst of an unprecedented financial crisis and depression, conditions are not ideal for starting UCEM," Perez added, "but the project is so urgent that the committee is trusting the local and international Christian community to rally to its aid at this strategic moment in Mexican history."



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For our
Calendar of
Events,
please turn
to page 19

Children's Books

All 'history' should be this much fun

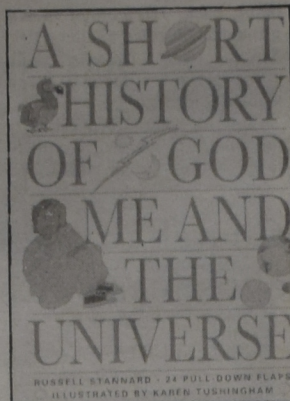
Marian Van Til

A Short History of God[,] Me and the Universe.

By Russell Stannard; illustrated by Karen Tushingham. Mississauga, Ont.: Random House of Canada, 1995. A Little Moorings edition. ISBN 0-345-39741-X. Hardcover, with 24 pull-down flaps. \$12.50 Cdn.

This book should intrigue children of lower-elementary school age or even those a bit younger. It is the story of creation — including *our* creation — told with gentle humor (and asking questions kids might ask) by a boy and a girl conversing together.

The "narrators" are part of the delightful and distinctive



colored illustrations, which in turn are integrated with 24 mysterious pull-down flaps.

The ultimate message for a child is: God made a wonderful world; he loves it very much: "Imagine God taking the trouble to design things as small

as an atom, when he made a whole universe"; he loves us human beings: "God loved people so much, He made thousands of millions of them"; and he loves you: "In some ways you are not like either of [your parents], because you are special. There is only one you. And: "He gave us minds that we might come to love him the way he loves us. That's how you came to here, in God's universe." There is a joyous Christian spirit that permeates this short book.

This "short history" introduces, in short, easy-to-understand sentences, words such as atom, sperm, egg; but it also encourages kids to think about such profound concepts as God's "bigness"; his nature ("Where is his body?"); his love for every tiny part of his very large universe; and how we differ from our parents, from animals, and even from

computers.

This is undoubtedly one of those books that young children will want to re-read, or have re-read to them, numerous times.

Not incidentally, the book is



well-constructed. It has a thick, sturdy hard cover and glossy, cardboard-like pages which are sewn, not pasted, together.

Josh McDowell joins Newsboys in drive to 'counter the culture'

DALLAS, Tex. (EP) — It's the "Generation X" version of the old-time revival meeting, and chances are it's coming to a city near you. Christian author and speaker Josh McDowell, who pioneered a number of sexual abstinence campaigns in the 1980s, has begun a 50-city tour with Grammy-nominated Christian rockers the Newsboys. Together, they hope to teach kids something about moral absolutes.

The "Counter the Culture" tour — part of McDowell's larger "Right from Wrong" campaign — will feature high-energy music and youth-oriented preaching. McDowell's message at each show is simple: "There is absolute truth."

"A war is raging over truth, and today's young people are the battleground," McDowell told EP News. "We can stand back and let the culture capture our kids or we can equip them to know the biblically based standards of right and wrong."

McDowell is famous in evangelical circles for gathering and presenting statistics; this tour is no exception. For "Counter the Culture," McDowell polled 3,795 youth from evangelical backgrounds. He discovered:

* 66 per cent said that they had lied to their parents or

another adult in the last three months.

* 45 per cent watched MTV at least once a week.

* 57 per cent said that no objective standard of truth exists.

* Only 15 per cent disagree with the statement: "What is right for one person in a given situation might not be right for another person who encounters the same situation."

Why do kids have such low moral standards? "It's really not a conspiracy," he insists. "It's just a natural progression of history. When you remove God from the centre of truth then all truth becomes relative. What we have to do is let our kids see that absolute truth has to stem from the very nature and character of God."

Parents and youth educators play a critical part in McDowell's campaigns, and a crucial part of the "Counter the Culture" tour are meetings which provide resources for parents, grandparents and youth leaders to help them teach kids right from wrong. A three-hour seminar for adults will be held at a local church on every stop of the tour, followed immediately by a meeting for pastors and youth educators. Two weeks after the event takes place a fol-

low-up seminar will be held for those who want further assistance with the resources.

McDowell explained that the decision to tour with the Newsboys — who have been featured on a number of television shows including "Good Morning America" and "Entertainment Tonight" — was a two-year process that involved studying the music and lifestyles of a number of bands. "I just think the Newsboys are some of the neatest guys in Christian ministry today," he said enthusiastically. "I love working with them."

The Newsboys agree. "This effort between Josh and The Newsboys creates a strong team... but we hope to be an asset to youth leaders and not just entertainment," said Peter Furler, drummer for the group.

Furler concluded, "Music is one of the most powerful means of affecting kids today. Kids are so hurting emotionally that the one thing that gets through to them is music. We'll see how the music and the spoken message will bring them to the point of desiring to make Jesus Christ the Lord of their life and desiring to get into the Scriptures to understand right from wrong."

Calvin Klein drops 'kiddie porn' ads

NEW YORK, N.Y. (EP) — Designer Calvin Klein agreed Aug. 28 to discontinue a controversial advertising campaign for jeans that critics had assailed for its sexual exploitation of minors.

Calvin Klein Inc. ran a full page ad in the *New York Times* which said that because the ads were "misunderstood by some" and "because we take our responsibility to those young people so seriously... we will cease running the remainder of this campaign as soon as possible."

Some advertising experts noted that controversy over the ads had resulted in millions of dollars worth of free publicity for the ads will only increase the desirability of the jeans in the eyes of the target audience for the campaign: teenagers.

Though ostensibly about jeans, critics said that the Calvin Klein ads were really about sex. They featured teens in provocative poses, including a boy dressed in only a denim vest and underwear, and a girl with her skirt hiked up so her underwear is visible. The photos were taken by Steven Meisel, who also took the pictures for Madonna's pornographic book *Sex*.

The American Family Association (AFA) is one group which threatened to picket and boycott stores selling Calvin Klein jeans unless the company discontinued the advertising campaign. AFA founder Rev. Don Wildmon is taking credit for Klein's decision. Wildmon says his organization will ask U.S. Attorney General Janet Reno to pursue an investigation for possible child pornography law violations by the campaign.

Olympic rings, McDonald's logo more recognizable than the cross, survey finds

LONDON, England (EP) — The McDonald's logo — an arched M — and the shell used by an international petroleum company ranked higher in recognizability than the Christian cross, according to a survey of 7,000 people in six countries.

The survey, headed by Sponsorship Research International, a London firm specializing in sports marketing, involved specialists from throughout the world in Australia, Germany, India, Japan, Great-Britain and the United States. Participants were shown nine well-known logos and asked to identify them.

The survey found that the five linked rings of the Olympic movement was the most recog-

nizable symbol in the survey. Of the 7,000 people surveyed, 92 per cent identified the Olympic symbol correctly. Logos for Shell and McDonald's were each recognized by 88 per cent of those surveyed, while the cross was only identified by 54 per cent of survey participants.

Christopher Mayfield, the Anglican Bishop of Manchester, told the *Daily Mail* newspaper in London, "The Olympic movement, Shell and McDonald's have a worldwide vision, so they are to be congratulated on getting their message across to the world. Christianity also has a worldwide vision, but we have not been so successful in communicating the faith, and we have got to do better."

Church

Christian men's movement keeps expanding

Promise keepers pledge to be 'godly men'

Gordon Legge

SEATTLE, Wash. — In early July, Calgary youth worker Dale Biebrick, 46, climbed aboard a bus with his son, Grant, 17, and joined 600 other Calgary men on a convoy of buses destined for Seattle.

They were joining a stream of men converging on conferences across North America this summer that are part of the five-year-old Promise Keepers movement which is transforming evangelical Christianity.

By the time they wrap up in October, more than half a million men are expected to attend 13 Promise Keepers conferences like the one in Seattle. All conferences are sold out.

When the Calgary men arrived in Seattle, they climbed right to the top of the bleachers in the Kingdome and with 63,000 other men — including 5,000 Canadians — they sang, wept, exhorted, prayed, praised and cheered.

By the time they had finished

a day and a half later, the Biebrick's had joined their brothers in pledging to be more godly men, fathers, husbands and "influences" in their community.

Raise the standard

"As a dad, as a husband, as a leader, I have to acknowledge I've made mistakes," says Biebrick, manager of Worth Unlimited, a youth employment program run by Youth for Christ Calgary.

"I can raise the standard and become a better father, a better husband, a better man. We can become men of integrity." Like Biebrick, many of the men took their sons along. It was a special time as they rode the bus together.

"As a father, I hope that my sons (Biebrick has another son, Errol, 20) can see something new, something that hasn't been there before; that in my spiritual walk, they can see me as an example."

As a husband, Biebrick realizes he's called to "honor" his wife. "I think we take our wives for granted." For him, to honor means treating his wife with love, respect, kindness, consideration. It means putting his wife's needs ahead of his own. "I don't have to rule or lord it over her. We are equal. We minister together."

Strength in numbers

Biebrick, a member of Grace Baptist, was also "overwhelmed" by the fact there were no denominational barriers. Christians of every stripe from Roman Catholic to mainline Protestant to conservative Christian were in attendance.

For Grant, it was a bit like a coming of age rite. "I thought I am pretty close to being an adult man and I thought I should go to this sort of thing and learn what is expected."

His impression? "To see almost 64,000 men and realize none of them is perfect. That was an encouragement. I'm not the only one going through what I'm going through."

The highlight for Biebrick is being back. His church men's group had decided to attend the Seattle event because their group wasn't everything they wanted it to be.

Now they are endeavoring to put what they learned into practice. "No man is an island. We

need each other," says Biebrick. In Seattle it was easy with top-flight speakers and music. Here they'll gather on a weekly and monthly basis to make sure it sticks.

"We'll have to hold each other accountable," he concludes.

Church of England approves agreement with Lutherans

CANTERBURY, England (REC) — The Church of England's general synod has approved the Porvoo Agreement with the Nordic and Baltic Lutheran churches. Voting on July 9, the synod accepted intercommunication and mutual recognition of ministries with the Lutheran churches.

The Porvoo Declaration has already been approved by the Lutheran churches in Estonia, Norway and Sweden, and by Anglican churches in Scotland and Ireland. Archbishop Habbgood of York declared the Church of England stood "on the brink of a new ecumenical future for northern Europe."

In the past, Anglicans have insisted on the historic episcopate as a condition for intercommunication. In their understanding, only bishops can consecrate other bishops, going back in an unbroken line to Christ. And only bishops can ordain priests.

A London priest plans to challenge the decision in Britain's High Court. He claims the agreement will be illegal since Anglican clergy could now be ordained by non-bishops. The priest, Paul Williamson, also claimed that non-priests could celebrate the eucharist in Anglican churches.

Afrikaans-speaking Reformed churches propose a 'convent'

GRAND RAPIDS, Mich. (REC) — Three Afrikaans-speaking churches in South Africa will propose a structure to handle matters of common interest. They have been meeting occasionally for talks on

unity, but two of the three have now proposed that they set up a more permanent structure they call a "convent."

In a statement they noted the churches represent a group of people of Reformed faith and a

common Afrikaans language and culture. They expect the convent to handle issues of spiritual and cultural values, matters such as abortion, violence, pornography and the educational crisis in South Africa.

The two churches making the statement were the Reformed Churches in South Africa (GKSA) and the Dutch Reformed Church (NGK). They stated they did not foresee any structural union soon, but they were willing to set aside their differences in liturgy and theology for the time being. They said they felt themselves in a period of crisis, "as a ship in a stormy sea."

The third church involved in previous discussions was the Dutch Reformed (Hervormd) Church (NHK), but the NHK was not present at the August meeting of the other two. The representatives at this meeting also said they would seek other Reformed churches in South Africa for the proposed convent.

1.7 'Prophecies' per year

ORANGE CITY, Iowa (REC) — A survey of pastors in northwest Iowa shows that pastors take a stand on controversial issues about 1.7 times per year. The information came from a study asking the pastors to comment on their pastoral and prophetic roles. Examples of prophetic issues were abortion, homosexuality, capital punishment and women in ministry. The study was conducted by Michael Yoder, a sociologist at Northwestern College, a college affiliated with the Reformed Church in America.

Yoder found the pastors were more willing to speak out after they had won the confidence of their parishioners through pastoral work. He also found that pastors in mid-career were more willing to speak out, while those at the beginning and end of their careers were more cautious. The pastors reported they received more positive comments than negative ones when they did speak out.

Dutch churches use more than 50 languages

GRAND RAPIDS, Mich. (REC) — Thinking about everyone at Pentecost hearing the apostles in their own language, a minister in the Netherlands researched how many different languages were being used in churches there. He

found more than 50 languages were being used in church services. They were in several hundred different places, and there were over 500 announcements of services in one or more of these non-Dutch languages.

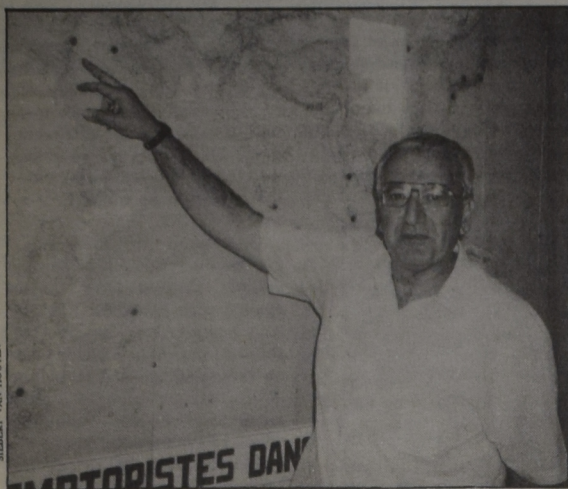


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Church

Prison chaplains from 80 countries urged to promote reconciliation



Siebert Van Houten points to a map of Israel, where there is only one Protestant prison chaplain

Siebert Van Houten

The noise level was high, the sound unintelligible. Anyone walking into the room would have been puzzled by the sound. More than 250 chaplains each praying in his or her own language. The chaplains agreed it was a Pentecost-like moment of Spirit-filled unity in prayer and worship. Language and cultural barriers were overcome by the bond which the participants had in Jesus Christ who gathers his church from the four corners of the world.

Prison chaplains from 80 countries and speaking 39 languages came together for the third worldwide conference of the International Prison Chaplains' Association. The conference was held in Aylmer, Quebec, near Ottawa.

Biblical justice and mercy

The theme was "Reconciliation: A challenge for Prison Chaplains." Prison chaplains see much of the brokenness of society — some of its unwanted people.

The conference focused on how the Bible's message of mercy, justice and reconciliation can address the problem of crime. One victim shared her story of how God's grace enabled her and her family to go on with life after suffering the loss of a child through violence — chaplains are the voice of the church in prisons. Chaplains offer hope and grace

where often there is hopelessness. They offer on Christ's behalf mercy where sin's brokenness is experienced.

'Isolated' Israeli chaplain enabled to attend

Every conference allows for sharing and building new friendships. This conference was no exception. For one chaplain it was a special event. Through the generosity of donors and support from the chaplaincy committee of the Christian Reformed Church, Rev. Suhail Ramadan from Israel was able to attend. Without support from the church he stated he would not have been able to attend. The time of fellowship is important to him. He is the only Protestant chaplain in Israel. He feels isolated from other chaplains and this conference renewed his ministry. His thoughts and feelings were shared by many participants. The communion of saints overcame language barriers, and the gathering together of chaplains from many countries allowed a glimpse of the multitude in heaven standing before God's throne.

Representing the Christian Reformed Church were Rev. Henry Smidstra from B.C. and Rev. Ray Swieringa from Michigan. Rev. Sibert Van Houten, Canadian director of chaplaincy for the CRC, represented the denomination.

The bells of the horses

"On that day HOLY TO THE LORD will be inscribed on the bells of the horses" (Zech. 14:20 NIV).

Zechariah 14 is a puzzling chapter. It depicts all kinds of momentous events which will take place on "the day of the Lord," about which the Old Testament prophets speak so much. The Lord will return in awesome power to vindicate his people; the Mount of Olives will be split in two at the touch of the Lord's feet; the regular alternation of day and night will cease; and Jerusalem will be lifted up to overlook a flattened countryside.

These and other vivid pictures in this chapter have long had a bewildering effect on Bible readers. Martin Luther wrote, when he came to this chapter in his 1527 commentary on Zechariah: "Here, in this chapter, I give up. For I am not sure what the prophet is talking about."

Commentators disagree on whether the great events depicted here should be understood figuratively or literally — or indeed, whether they refer to any reality at all outside of the prophet's mind. Reformed folk usually choose the first option, Dispensationalists prefer the second, and critical scholars generally espouse the third. It is probably safe to say that we ought not to be too dogmatic on the point. Perhaps we will all be surprised when Christ returns and we begin to realize how this and other prophecies have been fulfilled.

Dogmatic fulfilment

But even for Christians today, looking back at the Old Testament, it is clear that some aspects of Zechariah 14 have already been dramatically fulfilled. The end of the chapter clearly envisages a time when the Mosaic legislation concerning holiness, which constituted an essential part of Israel's religion, would be done away with.

No longer would the priests have to pay careful attention to ensure that only specially consecrated vessels would be used in bringing offerings to the Lord. Even the pots and pans of daily use would be suitable for the Lord's service. In fact, even the bells of the horses would have the inscription HOLY TO THE LORD — an inscription normally reserved for the temple vessels. This new religious situation — the abolition of the entire ceremonial system of the Old Testament — actually came to pass with the coming of Christ in the New Testament.

As a symbol of this new age, Zechariah refers to the "bells" of the horses. They are representative of the sorts of things that would not have been "holy" in the old dispensation, but which in the new dispensation are included in the sphere of holiness. In the New Testament nothing is "common" any longer, and all of life lies open to the claims of the Spirit of holiness.

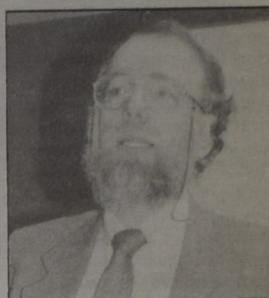
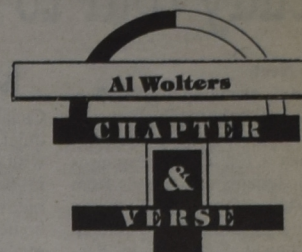
Jingling trappings associated with paganism

Unfortunately, it is not certain that "bells" is the precisely correct translation of the original text here. It may refer to some other part of a horse's trappings. However, since it is derived from a Hebrew root meaning "ring" or "tinkle," the word most likely refers to something decorative that would tinkle and jingle as the horse moved. It was common in the ancient world for horses to wear jingling trappings of this kind, whether they were bells or not.

Such jingling trappings were normally put on warhorses because they were believed to drive away evil spirits. The so-called "bells" of the horses thus had an "apotropaic" function; they were closely associated with magic and pagan superstition. In other words, these trappings had associations not only with warfare, but also with paganism. It is difficult to think of anything more secular than the "bells" of the horses.

It is therefore particularly striking that it is on these pointedly *unholy* objects that the inscription HOLY TO THE LORD will be found in the future Messianic age. Nothing is so secular, worldly, or mundane that it falls outside the sphere of holiness. Already today the fulfilment of the eschatological vision is both a reality and a task for those who believe in Jesus the Messiah.

Al Wolters teaches Bible and Greek (this year, Latin too) at Redeemer College, Ancaster, Ont.



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Feature

Study tour to Israel displays a thousand ages

John Neeb

"Life changing," "intellectually stimulating," "sensory feast" and "trip of a lifetime" are just a few of the responses of 10 students and friends from Waterloo (Ontario) Lutheran Seminary and the Lutheran Theological Seminary in Saskatoon who recently returned from a study tour to Israel and the occupied territories.

From April 18 to May 2 Waterloo Lutheran Seminary sponsored an intensive learning experience which explored the historical and geographical context for the Bible. The group was led by Dr. John Neeb, professor of Old Testament theology at the seminary.

The experience included lectures by recognized scholars and archaeologists as well as field trips to Jerusalem, Qumran, the Dead Sea, Masada, Caesarea Maritima, Megiddo, Sepphoris, Nazareth, Capernaum, Gamla, Beth Shean, Jericho, Lachish, the Negev, Beersheba, Arad and Wadi Zohar.

Living on the West Bank

A significant feature for this year's study group was the "consciousness raising" element of living on the West Bank in the city of Bethlehem, part of the occupied territories. For eight days the group became a part of a Palestinian Lutheran Community as guests of the Evangelical Lutheran Christmas Church, sharing meals, conversation and living accommodations.

The group included Alois Schwarz, a student from Lutheran Theological Seminary in Saskatoon (a German native and former missionary to Papua New Guinea); Catherine Christie and Pauline Finch, students at WLS; Catherine De Boer, member of Waterloo Christian Reformed Church and an alumna of WLS; Helen and Kyla Morenz from St. Philip Lutheran Church, Etobicoke, Ont.; Alfred Durichen, St. Stephen Lutheran Church, Kitchener, Ont.; Ed Vanderkloet, spouse of Catherine De Boer and a lawyer in Kitchener; and Anthony Scanga from St. Anthony of Padua Roman Catholic parish in Brampton, Ont.

Several participants offer their reflections based on their experience in the following paragraphs.

My Jesus was a Jew, like people I know in Canada. Now he is no longer a quiet, peacefully smiling person with arms almost forever raised in benediction. Seeing the Israelis as a nation, in their homeland, acting and interacting with themselves and others — vigorous, robust, heavers and cleavers of stone, making

so many options available.

Kyla Morenz

We were exposed to first-class scholars and I have learned a lot from them in a short time. I am sure that in a classroom setting at home I would not have learned as much. Walking, walking, walking, and at the same time, the

Irarely felt an overwhelming sense of direct "holiness" myself from the Holy Land, but didn't really expect to; instead I felt a more grassroots human link with people great and small, ordinary and divine, who had walked the same places, seen the same sights (and sites), even eaten the same kinds of food I did.

we knew them well. Now they have faces and distances and colors and connections to each other.

Catherine Christie

This trip changed my vision of this land, from one of hope to one of frustration. Many of the practices which are abhorrent in other nations were to be found here as well.

Oppression of the native population was particularly galling, since I have fought against such practices from my teen years. Also, the sight of soldiers carrying loaded guns on buses, streets and in places of worship brought back memories of my childhood which I have tried to forget.

The pleasure of discussing hopes and dreams with people I encountered on the streets, in the shops, and in their homes restored some of my hope and faith in humanity. Of special interest were the direct actions of some of the people in helping anyone, regardless of religion, race or quality of life.

Alfred Durichen

One of the highlights of the trip for me was the Israel Museum. I was struck by how accessible the artifacts were. It was a thrill to see the incense stands and standing stones from Arad, and the tiny calf from Ashkelon, the copy of the Assyrian relief depicting the battle at Lachish, and parts of the mosaic floor from Sepphoris.

I also enjoyed seeing parts of the Dead Sea Scrolls which were housed in the Shrine of the Book, the roof of which is shaped like the cover of a Qumran scroll jar. All of these things held special meaning for me because I had a framework within which to place them. Had I gone to the Israel Museum earlier in the trip I would not have been able to appreciate them as much.

Going to Israel gave me a profound sense of history and a sense of insignificance of the current age in the large historical picture. I was struck with awe and sadness when I witnessed among the ruins of many archaeological sites the scars of war upon war, the scars of one civilization destroying another just to be destroyed itself sometime later.

Catherine de Boer



Members of the tour group. Front row, from left: Helen Morenz, Pauline Finch, Anthony Scanga, Catherine Christie. Back row from left: John Neeb, Alfred Durichen, Ed Vanderkloet, Alois Schwarz, Catherine de Boer, Kyla Morenz

not only the desert but stones bloom, I no longer picture him as strolling around the countryside with his friends.

He was in his prime and I see him and his disciples as vigorous walkers and climbers, striding around the countryside passionately shouting and teaching, pitting joyously his ideals against the learned of the day, energetically and impatiently throwing over the money tables in the temple, bickering and noisy at times, as I saw his countrymen. He is more alive than ever.

Helen Morenz

It's amazing what can be found in a land 200 miles long and 70 miles wide. A lake you can't sink in, land you can't live in, yet a land of milk and honey. From the rush and crowds and activity of Jerusalem to the more spacious and relaxed atmosphere of the Sea of Galilee, to the vacation resorts on the Dead Sea, to the emptiness of the desert — there's so much diversity and

water bottle and the camera ready to respond to the never-ending impressions and the thirst, were the tasks of many days. Among many interesting questions were trivial ones too: "How did horse dung end up in the synagogue in Masada?"

Alois Schwarz

So here was a group of 10 Canadians on a local bus filled with Palestinians on their way to work in Jerusalem; we had 20 minutes to get to our lecture.

No problem, until we reached the military check-point. The bus came to a complete halt; the engine was turned off and two Israeli soldiers with their machine guns boarded the bus. They inspected everyone's travel documents except ours. At that moment I came to understand and appreciate the Palestinian question. For the first time I felt the anger and the frustration of these residents who everyday must endure this type of inspection.

Anthony Scanga

Israel was a sensory feast which more than satisfied my desire to [immerse] myself fully in its light, color, music, noise, tastes, smells and textures. Flowers and vegetation (wild and cultivated) were so prolific, an expression of joy and hope even when covering the most broken down wall or window-ledge.

Pauline Finch

Ah the past! Well, most of the sites we studied were sites of war and retribution, as are their modern counterparts. It just looks prettier from a distance of thousands of years. All those layers didn't just happen from weather erosion — someone knocked the walls down, and someone else built new ones.

In seeing and walking on the mountains of the sites themselves (valleys are dangerous places, as the 23rd Psalm points out) I was delighted to be able to visualize the biblical places we have long referred to in our studies and in our worship as if

Feature

We, the church, must be salt to a capitalist society

The free market rides roughshod over non-materialist values

Frank Sawyer

Capitalism, left to its raw impulse, is a dangerous ideology. If left to itself, it will make everything serve the idea of market economics. And the "free market," however successful it may sometimes be, is a Moloch which will eat up all other values.

Capitalism's greatest error is the same as communism's: *it believes too absolutely in its own success.* The irony is that the more successful either communism or capitalism is, the worse it becomes. Communism was "successful" in terms of being a dominant force during

human relationships. Advertising dominates people's minds while they watch television or do many other things.

Another example: in a capitalist society the church is increasingly directed according to a market-management model. This means that the church is too involved in the market perspective to effectively criticize the capitalist mentality all around it in Western society.

A loss of human values

Capitalist advertising and the message of the capitalist media tells us that bigger, faster, wealthier is always better. Human values are sacrificed to this materialist Moloch.

There is one way in which capitalism is worse than Marxism: Marxist theory challenges us to struggle against the idolatry of money; capitalist practice invites us to participate in the idolatry of money. Capitalism says we *can* serve God and money. Jesus says we *can't*.

In a recent article entitled "Christian Liberation Toward the 21st Century," Leonardo Boff writes that "capitalism privatized goods and socialized dreams. Socialism nationalized goods and privatized dreams." By this he means that capitalism privatizes factories, land, banks and encourages the great economic dreams.

Advertising the materialist dream has come, over the years, to dominate the mass media more grandly and more often.

'Sweet dreams' for the majority

Today, around the world, even people in poverty-crushed lands dream about luxury cars, vacations and lifestyle they see in soap operas and in advertising. But they do not participate in these goods. Capitalism allows these dreams to exist, but only for the majority. Encouraging the thought that these dreams are readily (instantly) available seems to contribute to the rise of today's increasing violence.

Communism, by contrast, nationalized goods such as land, factories and education and

privatized dreams. That is, only the one party was allowed the luxury of having its dreams accepted. All other dreams of freedom and human expression were suppressed and persecuted. Because communism blocked human creativity and pluralist progress it was bound to explode.

We might add that capitalists would argue that capitalism has been more successful in producing and distributing goods than communism was. That is true and that also helped the fall of communism. But success on the material level is not being matched by success on the level of ethics and spirituality in modern capitalist culture. Given a chance, the free market rides roughshod over the non-materialist values, over entertainment, over the human work environment, and over the flora and fauna.

Changing morals

The church must understand the forces which challenge it today. Eastern Europe is asked to place its faith in democratic capitalism. But democratic capitalism as a cultural way of life in Western societies is today undergoing great spiritual stress. The crisis of Western society is a crisis of values.

In the West we are proud of our pluralism — the acceptance of many different viewpoints and lifestyles. Is pluralism not better than dictatorship? Of course. But here we must face the great irony of our time. Pluralism, persistently pursued, eventually leads to relativism (the idea that all viewpoints are equally good). Relativism, once confessed, leads to an inner nihilism (the feeling that all meaning and purpose is counterfeit), for if all perspectives and lifestyles are equally good, there is nothing to struggle for.

Nihilism, subconsciously accepted, leads to triviality; and when openly acknowledged, nihilism leads to violence. Triviality comes when we cannot distinguish between what is important and what is merely entertaining. Violence grows

when we do not distinguish between what is just and what is purely egoistic. Both triviality and violence are growing in Western society.

Humankind has looked to many ideologies for salvation: to magic, religion, war, rationalism, communism, capitalism. Today we seem to expect salvation from technology. Technology has reached unknown levels of perfection in the new cars, fax machines and computers it produces. The message is: keep trusting, and technology will solve all problems.

But the turn to technology is a turn to the periphery. Humanness, our spiritual depth, threatens to be lost in the polished surface of technocratic life. On the gravestone of God we are likely to find a video machine

Secularism, whether communist or capitalist, is like a bulldozer which tries to level out both the divine and the human.

or a computer. Technology, seeming almost divine, hides seven devils within it. For if we become hypnotized by technology, we lose our soul to the mechanics and electronics of method (if we are serious), to the technological toys available to entertain us (if we are frivolous), or to the machines of war (if we are ruthless).

If we in the West are honest we will tell Eastern Europe that we Western people have trivialized our purposes and principles in order to concentrate on the wealth and power of technocratic promises of heaven on earth. When these promises take too long, people are tempted to turn to dishonest or violent means. Why else should robbery be increasing so fast in a wealthy society? The fast-buck mentality leads to a hollowing out of life's very heart. Hungering and thirsting after wealth and leisure, not righteousness.

The church must proclaim that any ideological or technocratic vision of heaven on earth will always be a heresy. Secularism, whether communist

or capitalist, is like a bulldozer which tries to level out both the divine and the human.

Jesus said that his disciples are the salt of the earth. Salt is good for preserving things. But sometimes we Christians seem more concerned about preserving classical monuments of the "Christian past" than about conserving the wine in new wine skins. A church awake in Eastern Europe will want to preserve the Word of God in today's society. That means the old gospel will become very new. Old norms, new forms. A new direction which will place other values along side of the dominant ones. The dominant ones are capitalist, relativistic and technocratic. Can you think of which ones are missing today?

Salt is also good for healing. After the Second World War Europe needed healing from the wounds of fascism. Now Europe is seeking healing from the wounds of communism. The new wounds include those of ethnic conflict and of the Mafia. And what wounds shall the new capitalism inflict? Unemployment? Inflation? A dominance of other values by the profit motive?

A prophetic church must speak and show new values among the challenges of our time. For fascism, communism, and capitalism have one thing in common: they all have promised liberation to those they conquer.

Exposing our bondage

A church true to the gospel will expose the bondage any new ideology brings. But it can only do that if it is self-critical on the basis of the gospel.

Salt is also good for flavor. If Christians do not add flavor to the goulash of present society, others will. That seems to be the present situation. Young people walk past an irrelevant church in order to attend a football game. They read comics, but not the Bible. They believe humanist ideologies but not the gospel.

If the salt has lost its taste, it is only good to be thrown out and trampled on.

Dr. Frank Sawyer teaches social ethics at Sarospatak Theological Seminary in Hungary.

The church is too involved in the market perspective to effectively criticize the capitalist mentality all around it in Western society.

our century; but it used its power wrongly.

Capitalism is a great "success" in economic terms. But it is like a fast moving car without brakes. It will destroy everything in its path.

Consider the issues. Hasn't capitalism led to a high economic standard of living? Yes. Doesn't it allow for creativity and plurality? Yes. Doesn't it allow for on-going reforms? Perhaps. But there seem to be dark clouds hanging heavily over Western societies.

Capitalism seems to be trying to exclude all values which cannot be measured in terms of money. Capitalism has trouble thinking about the common good; it would rather think about business expansion.

Capitalism tells the Third World to develop by copying the capitalist spirit. But it is the same capitalist spirit which drains resources from the Third World as cheaply as possible.

Capitalism commercializes all of life. It puts profit ahead of culture, education, religion and

Book Review Feature

Wars over worship: how to call a truce and get back to the real battle

Marian Van Til

Reaching Out Without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture.

By Marva J. Dawn; foreword by Martin E. Marty. Grand Rapids, Mich.: Wm. B. Eerdmans, 1995. ISBN 0-8028-4102-3. Softcover, 316 pp. \$16.99 US.

Marva Dawn is worried about the church: "The 'worship wars' that rage in so many congregations are preventing us from truly being the Church." And while some of the worst aspects of these battles may not (yet) be evidenced in Reformed and Christian Reformed congregations, I share her concerns.

This book is a thoughtful and theologically sound attempt to get the antagonists not only talking, but resolving their differences and being the kind of witness they must be to our exceedingly secular culture.

Dawn's intentions with this book are "to understand both our culture and worship more thoroughly." She succeeds at getting readers to do both. (Much of her language, informed by a reflective Lutheranism, will resonate with Reformed believers.)

One of the values of the book is Dawn's critical look at the cultural setting in which the late 20th century North American church finds itself. She is concerned whether congregations and whole denominations have thought thoroughly enough about worship and culture to

function effectively in contemporary society.

Her eventual answer is No. But she gives help in how to begin to correct the problem.

Conforming to the television age

How is it that the Church of Jesus Christ can be seen by so many as having nothing to say to a culture that seems to be morally, spiritually and even physically disintegrating?

Dawn says the church early this century became its own worst enemy, and that may be

"Worship is not convened so that church budgets can be pledged, volunteers for ministry enlisted, programs promoted, attendance goals met, or personal problems solved."

happening again. She cites James Turner's work *Without God, Without Creed: The Origins of Unbelief*. Turner asserts that "in trying to adapt their religious beliefs to socioeconomic change, to new moral challenges, to novel problems of knowledge, to the tightening standards of science, the defenders of God slowly strangled Him."

Though Dawn quotes Turner in the last few pages of her book, that the church may be again (or is still) "strangling God" is part of the premise of Dawn's entire book.

The modern church does that in a well-intentioned but misguided quest for "relevancy," by uncritically enveloping the world's thinking, including in how worship is approached. In that process, much that is precious — and crucial — to a mature faith and witness is lost, Dawn contends.

Lots of TV creates small minds

Dawn points to society's gradual saturation by television as the key culprit in the "dumbing down" of our society — and our faith.

Listen to the conclusions drawn by the research of

teacher trainer Jane Healy in her book *Endangered Minds*, published five years ago. Healy began to wonder, in Dawn's words, "why teachers kept asking if they were less capable or if kids were actually dumber than they had been in the past." The question led to a massive research project which uncovered some shocking news: children who watch a lot of television actually have smaller brains than kids who don't.

Considering that, and a complex of factors in both kids' homes and society, Healy cites "overwhelming evidence to convince us that, indeed, many children in contemporary society actually are less intelligent and less capable than their forebears."

This has been confirmed by brain research since 1990 which confirms that early negative influences (including lack of good physical and emotional care and lack of intellectual stimulation) actually cause a peculiar underdevelopment of the brain which is irreversible (emphasis mine) — see *National Geographic*, May 1995.

That will have a profound effect on the church in the next decades. It is already almost impossible to escape television's powerful effects; it is the predominant influence in our culture. It is not an exaggeration to say that TV has transformed the way we communicate (or don't communicate), and that it for our secular culture defines truth, knowledge and even reality itself. How much have we Christians, and our churches, "bought into" that reality?

Context-free 'reality'

TV's negative influence shows itself not only in bad programming, but in the nature of TV communication itself. TV forces reality into merely passing visual images and short blips. What room does that leave for prolonged discussion? for deep thought? for appreciation of history? for character examination? for great art and music? for anything profound?

Wade Clark Roof says (in *A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation*) that means "the value of information need

not be tied to any function it might serve in social and political decision-making and action, but may attach merely to its novelty, interest, and curiosity... [making] relevance irrelevant."

In a shallow culture, how to form deep faith?

In that shallow environment which craves entertainment and shuns history (context-free information is naturally opposed to history, tradition and thought), how can we ger-

sense of God's greatness, fullness, and mystery is often missing from such market-formed worship, says Dawn.

The well-known theologian Martin Marty has addressed this topic.

He points out that in the Bible, the response to one's meeting God is always awe, fear, taking off one's shoes, being blinded by his holiness. We, too, must be aware of God's "otherness," not to be terrified, but so that we may



Worship in a traditional church setting

minate, cultivate and see harvests from a deep, true and abiding faith and a community of believers? How can we make worshipping and serving a timeless God "relevant" to people of the "information age"?

Dawn would say that searching for relevance is a misguided exercise. True God-centred worship will be "relevant." Of course our worship must be accessible, but the prominent approach in many evangelical (and too many Reformed) churches to adapt to "market" surveys of potential churchgoers has caused many a congregation to drastically change how it worships, often throwing out virtually their entire traditions of theology, liturgy and hymnody in their quest for relevance and new members (they've "specified their target market" and/or "identified felt needs.")

Letting non-Christians form our worship

That ultimately damages Christ's church and the very witness we want to proclaim, Dawn asserts, partly because a

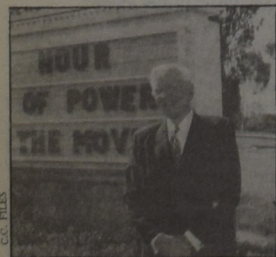
properly fear and love him.

That's why Marty insists that worship cannot be determined by the market. Dawn says, quoting Marty, "The marketing approach, of course, draws crowds, but it is 'so fully adapted to the not-yet-born-again' that worship becomes 'measured by the aesthetics and experience of those who don't yet know why we should shudder.'"

Dawn is no traditionalist; nor is she "elitist," two charges often thrown at those who believe preserving the church's musical and liturgical heritage is important. She is, for example, all for well-crafted contemporary music, new liturgies and practices when they assist in true worship. But she insists the new needs to be balanced with the living traditions that the church has developed over centuries (which are still around because they have proven their worth).

Traditionalism — we must do this like we've always done — is idolatry. But that idolatry "is not well combated by throwing

Continued on page 13...



"Hour of Power: The Movie." Besides being on 164 TV stations, Crystal Cathedral's Robert Schuller is now seen in 80 movie theatres in a slightly different format, but complete with altar call.

Reaching Out without Dumbing Down

*A Theology of Worship for the
Turn-of-the-Century Culture*

Marva J. Dawn

Foreword by Martin E. Marty

continued from page 12...

everything out," she says, not the least reason being that the human psyche needs continuity.

To focus only on "contemporary" (popular) music in worship is also rather presumptuous when seen from the perspective of the two-millennium history of the Christian church. It assumes that what is used by one tiny segment of the church, in one place and in the last 20 years, is the only useful vehicle for the universal, 2000-year-old church's musical praise. (In addition, such music seldom aids quiet meditation, lament, confession, all of which need to happen as we focus on God in worship.)

True worship, says Dawn, occurs when God is at its centre, when community (the Body of Christ, not just individuals) is strengthened and when good, Christian character is developed — worship's final result.

justice and mercy, truth and love, autonomy and submission, exultation and lament.

Like the proper tension exerted on a violin (or guitar!) string to keep it finely tuned, the way to that proper balance — and to end the worship wars — is, above all, to "keep God as both the subject and object of worship."

Worship is not a spectator sport

Dawn reminds us that Old Testament worship was centred around sacrifice, leaving "no doubt regarding the necessity of giving." And though Christ became the sacrificial lamb for us, "offering remained the central activity in New Testament worship as well [though in different form and acts]."

However, at some point in church history attitudes shifted. "People began attending worship to receive a blessing rather than to make an offering," notes Dawn. She sees this change as destructive, first because it focuses on the worshipers, not the God to be worshiped, and then because it is "intertwined with the relegation of worshipers to a passive role."

"If [worshipers] have no demand upon them besides attendance and monetary offerings, the true nature of the gift of worship is lost," she says. "All anticipation related to worship [comes] to centre on what [can] be received from an experience (whether or not the music [is] inspiring, the lessons edifying, and the sermon exciting) rather than on what should be expended during a service."

On this subject, Dawn quotes

C. Welton Gaddy in *The Gift of Worship*: "Worship is not convened so that church budgets can be pledged, volunteers for ministry enlisted, programs promoted, attendance goals met, or personal problems solved.

Authentic worship takes

"Worship cannot be determined by the market. The marketing approach is so fully adapted to the not-yet-born-again that worship becomes measured by the aesthetics and experience of those who don't yet know why we should shudder."

place only in order to honor God."

Focusing on God alone in public worship has implications for the kind of sermons we preach, the kind of music we sing, how we order our service. Dawn goes into quite a bit of detail in those areas, including

some helpful examples on both how to do that and how we lose that focus.

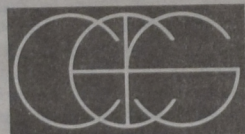
Dawn is both a musician and teacher and it shows. Each chapter of the book builds on the previous, and she frequently summarizes what we've learned so far. A few readers may view that as unnecessarily repetitive, but most (being TV-age products ourselves!) will probably find it helpful in retaining the thoughts she presents.

Dawn is a courageous woman. She has for a long time suffered from several debilitating physical conditions, including near blindness, being wheelchair-bound and a fight with cancer. But with optimistic eyes of faith she has carried on her work as a worship consultant and a writer.

I believe this is an extremely important book for churches today, from Christian Reformed and evangelical to Anglican and Catholic. Discussing this book and taking to heart its informed advice will, I think, help solve our "worship wars." It will refocus us on God alone, and away from ourselves, our personal problems and preferences.

Balance never means mediocrity

Throughout her book Dawn argues for what she calls a "dialectical balance." Most elements of the Christian life and of Christian worship need to be kept in a kind of biblical tension: between the old and new,



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Feature

Pictures in her eyes

Roxanne Rupke

She exhales and the smoke swirls out of her nose towards me. Her eyes are bright blue, their skin crinkled; they seem almost happy.

When Don introduced me to Doney, she reached a dark finger out toward my right eye. Don told me, don't worry, she's harmless; just let her touch your eye. She has to touch everyone's eyes once to see if they have pictures in them. I closed my eyes and I felt her finger over one eyelid, then the other. "Yes, you have the pictures," she said when I opened my eyes. She watched me, concerned.

"Do you have the pictures in your eyes?" I asked her, wondering what the pictures were.

"Oh no, I don't got no pictures." She shook her head, quite certain.

But ask anyone else they'll say Doney does have pictures. Or call them delusions. She is a black woman in her early forties. She thinks she is a white man; the age varies.

One time two college girls visited Heartside Manor and they met Doney too. When they found out that Doney thinks she is male, they tried to help her. They had to let her know that she is a woman, a black woman. Doney got more and more upset as they became more insistent. Finally Doney screamed: "Well, I have a big ol' penis if you want to take a look!" The girls turned red and shut up.

Doney lives at Heartside Manor in the drug-dealing, lowlife, spray-painted-graffiti part of the city. She is part of a community of forgotten mentally ill people in Grand Rapids, Mich. These folks wander from the shelter to the food pantry several times each day. Their stomachs are full but their days are empty.

Doney's disability cheques go directly to the owner who overcharges the rent. Doney sits with the other residents along the lobby wall in Heartside. On assorted chairs they sit, smoke, stare ahead or up at the TV in the locked-up case. Red and yellow, black and white, they sit side by side in a cloud of smoke.

There are no ashtrays. When their cigarettes burn to the butt they put them out on their shirts and let them drop on the floor.



CC FILES

Some of them know they are miserable, some forget sometimes, especially with a drink or drug. Some are so dumb they think they are happy. Maybe they are.

Doney's pictures must help her forget; but she drinks too. Once I asked her a stupid question: "Do you like cigarettes?"

"Why, yes I do," she smiled calmly, "I like beer too, I'd like you to go get me some beer!"

The next week I asked, "Did you have a good week?"

"No, I don't think so," she said, a little puzzled. "There's not much to do," she went on: "Eat, sleep, walk around." I looked out onto the gray shadows of the street. No, not much to do.

One time Doney agreed to go for a walk with Kelly, Steve and me. Ray followed. It was dazzling, early spring among the old buildings. Doney had her blue work jacket

with the fur-trimmed hood zipped up to the top. Snot dangled wet light green from Ray's nose. We walked halfway around the block and wanted to keep going straight up to Division Street, but Doney turned back toward Heartside, her back to the slanting sun. Ray stopped and twirled his hair, his mouth open. Doney said, "I want to go back," but she didn't give a reason.

"OK, you're the leader, Doney," I said cheerfully, and we followed her back past some of those alleyways that Don had told us to avoid.

If you talk to her for a while you'll be surprised. She owns Casey's, the coffee shop around the corner. She also has a show on cable TV called "Doney." She sings on it sometimes. I asked her about it last week. She hadn't watched it lately.

Sometimes she complains that the women don't go for her much anymore. She thinks girls are cute. I told her I prefer boys. I asked her if she thinks

boys are cute too. She giggled. Sure, I think boys and girls are cute. But I really like the girls.

Once she called grisly old Rocky her grandfather. Rocky played along. He said, "Sure I'm her grandfather. I give her cartons of cigarettes for Christmas."

"And he gives me cartons of cigarettes for Christmas," she repeated after him, and left the sentence waiting....

"I give her chocolates and allll kinds of presents," he supplied.

She smiled, "Yup, he does, chocolates and allll kinds of presents." Steve and I were impressed.

Doney has a child's imagination but a woman's tired heart. She hides in her pictures. Years ago some asshole bruised her, stole her spirit, left her shuffling the streets, searching for something gone. Every once in a while the tired woman looks at me, sees life for real, just momentarily. Days of back and forth the cold streets, up and

down the groaning elevator, in and out of the moth-eaten blankets; those are not pictures.

The others beside her, just as alone, cannot help themselves, much less her. Is it the job of families? Are they far away, trying to forget? Steve, Kelly, and I do our best. Smiles, encouraging eyes, nodding and letting her tell us the stories, pictures or real. We'll listen, Doney.

The first time I met her and heard about her TV show, I could hardly believe it. So naive was I, I didn't know that someone in this place could sing on her very own cable TV show. I asked her to sing for me. We were standing in a cluttered, chattering group. Don and Kelly were distracted, so no one else heard: "Swing low, sweet charriot..., coming for to carry me home...."

Last time I was at Heartside I fired up a religious debate. A tall black man with rolling, bloodshot eyes walked up to me and I went stiff. He said it loud: "You're Jesus!"

All I could say was, "No, I'm not." I even said it matter-of-factly. He walked around the room and came back. "You're a Christian, aren't you?"

"Yes," I said.

He said, "You know the Bible?"

"Uhh..., Yes."

He looked at me hard: "You know in Revelation it say there gonna be two Raptures, not one? Two?"

I shrugged. I said, "I'm not sure about that." (They never taught me two Raptures in Sunday school. They never even taught me one.)

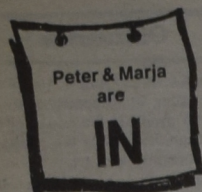
Bloodshot Man walked away in disgust. Doney had been sitting there, quietly off in a make-believe land, but she suddenly tuned in to our station.

"I'm a Christian!" she said. I wondered if the words had been carefully placed in her mouth by an evangelical tract-handler.

She spoke again. "Hallelujah, I been born again, and I'm free forevermore! My sins been washed away by da blood o'd lamb, and I'm freeeee forevermore!"

Roxanne Rupke is a student at Calvin College, Grand Rapids, Mich., where she is news editor of the *Chimes*. She lives in Woodbridge, Ont.

Advice



Worried about Reformed confessions offending others

Dear P & M:

Recently we had our son's friend as a guest for several days. She is a very devout Catholic. One evening we discussed the similarity of our beliefs. I pulled out my Psalter Hymnal for some answers and thought that it would be a great gift for her. As I was leafing through the Heidelberg Catechism I came upon Lord's Day 30, Question 80. The very last sentence reads that "the Mass is a condemnable idolatry." Consequently, I decided not to quote from this, nor to present the Psalter Hymnal as a gift.

This sort of thing has happened to me once before with some Anabaptist friends when we were discussing the issue of baptism. These two experiences suggest that [our churches confessions] are more intolerant of our fellow believers than I want to be. If we believe that many believers from other persuasions also go to heaven, why should we condemn them?

Dear Plea For Tolerance:

Those who defend the inclusion of judgmental phrases in our Reformed Confessions condemning the teachings of Roman Catholics and Anabaptists do so on two grounds. First, they argue that these are historical documents reflecting the debates of that time. Second, they insist that these phrases are not aimed personally at Catholics and Anabaptists today; rather they are directed impersonally at the teachings themselves.

While these two arguments have scholarly merit, we nevertheless wish that we could remove such offensive phrases from our doctrines. With some creativity and sensitivity the teachings of the confessions could be retained and the judgmental tone be eliminated.

Speaking pastorally we have to say that these phrases put up walls between Christians from different backgrounds. In our own congregation we have a number of members and regular visitors who come from the very two church traditions mentioned in your letter. Their sense of welcome is hindered by these sentences. After all, it's hard not to feel personally insulted when such words as "condemnable" and "detest" (*Belgic Confession*, Article 34) are used to describe the teachings of one's former church.

The CRC's denominational worship committee is currently taking a look at the language of the confessions. Perhaps it will make some healthy suggestions that would make the *Psalter Hymnal* an appropriate gift for your son's friend. Or you could ask your local congregation to suggest some linguistic changes by way of an overture to classis and, eventually, to synod.

Dear P & M:

Who are the "great cloud of witnesses" mentioned in Hebrews 12:1? Are they the people of the Old or New Testaments? Or are they our parents, grandparents, friends, etc., who are now in heaven? Can they see us?

Dear Cloud of Witnesses:

This verse refers to the "heroes of faith" just listed in the previous chapter. From the Old Testament the cloud of witnesses includes Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab and innumerable judges, kings, priests and prophets. From the New Testament the great cloud includes those who were martyred for their faith (Heb. 11:35-39).

The Greek word for "witness" is "martyr." So, really, this great cloud includes all those who had faith in God's promises and paid the cost of discipleship (but that doesn't necessarily mean only those who actually were murdered for their faith).

From the way Paul leaves the list open-ended, we are sure that it includes your loved ones as well as other Christians who have gone before.

Can they see us? When we think of witnesses, we tend to think of people watching. But when you remember that biblical witnesses are *martyrs* then you will quickly understand that Paul has people in mind whose lives are a *witness* to the gospel; and they inspire us to "run with perseverance the race marked out for us" (the end of the Hebrews verse you quote).

Write to: P & M, c/o Christian Courier, 4-261 Martindale Road, St. Catharines, ON, L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

Classifieds

Classified Rates

(Revised February 1, 1995)

Births \$25.00
 Marriages & Engagements \$40.00
 Anniversaries \$45.00
 2-column anniversaries \$90.00
 Obituaries \$45.00
 Notes of thanks \$35.00
 Birthdays \$40.00

All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

- Christian Courier* reserves the right to print classifieds using our usual format.
- A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.
- Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.
- Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.
- The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS
 We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.

Christian Courier
 4-261 Martindale Rd.
 St. Catharines, ON L2W 1A1

Phone: (905) 682-8311

Fax: (905) 682-8313

Birthdays

BOEYENGA:



Congratulations to Patricia Boeyenga on the occasion of her 90th birthday!

Driesum, Fr Kingston, Ont.
 1905 1995
 On Oct. 2, 1995, we hope to celebrate with

PATRICIA BOEYENGA
 (nee VANDERWIEL)

the occasion of her 90th birthday. We, the children, grandchildren and great-grandchildren are very thankful to be able to celebrate this occasion with her.

Her example of joyful living has been an inspiration to all of us. We wish her continued good health and happiness in the future.

Her children:

Joyce & (Jim Boeyenga, deceased)
 John Rozema — Bowmanville, Ont.

Everett & Carla Boeyenga — Barrie, Ont.

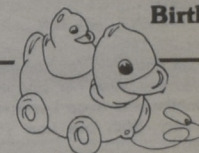
Barbara & Jack Duiker — Barrie, Ont.
 Grace & John DeJong — Guelph, Ont.
 Gertie & Neil Minnema — Kingston, Ont.

Ann & Dave Williams — Enderby, B.C.
 Janet & Dirk Dykstra — Kingston, Ont.

Ann & (Joe Boeyenga, deceased)
 Brian Nicolai — Edmonton, Alta.
 28 grandchildren and 35 great-grandchildren.

God is so good. Praise His name.
 Address: 380 Elliott Ave., Apt. 307,
 Kingston, ON K7K 6J9

Births



LOS:

Psalms 101:5

Bill and Ingrid are thankful to the Lord for the safe arrival of a daughter.

JANELLE KIMBERLY

was born on Aug. 31, 1995, weighing 8 lbs., 8 oz. Janelle is welcomed by her sisters and brother Robin, Rosanna, Derek, and Megan.

Thankful grandparents are Rev. and Mrs. Dick C. Los of Listowel, Ont., and Mr. and Mrs. John Grevers of Woodstock, Ont.

Address: R.R. #2, Listowel, ON N4W 3G7

Thank You

VOS:

We would like to express our thanks and appreciation for the many cards, best wishes, flowers, telephone calls, received on the occasion of our 50th wedding anniversary.

Praise God from whom all blessings flow.

Henk and Ali Vos, Brampton, Ont.

Classifieds

| Births | Graduation | Anniversaries | Obituaries | Obituaries |
|--|---|---|--|--|
| <p>SWIERENGA (nee STREEFKERK): Jon and Marj praise God for the safe, Sept. 1, 1995, arrival of</p> <p>RACHEL MARIE She is the first grandchild of John and Tanny Streefkerk of Frederick, Md., and the third grandchild of Don and Mary Swierenga of Grand Rapids, Mich. Address: 2481 Hidden Hills Drive, Marietta, GA 30066</p> <p>VROON (nee ZEE): With joy and thanksgiving to our Covenant God, we David and Jennifer, are pleased to announce the birth of our son</p> <p>SAMUEL DAVID Born June 30, 1995, weighing 9 lbs., 3 oz. Address: 14423 McQueen Rd., Edmonton, AB T5N 3L3</p> | <p>HAANSTRA:</p>  <p>CHRISTA LYNN HAANSTRA daughter of John and Greta, graduated from the University of Ottawa with a Bachelor's Degree in Criminology. Congratulations and best wishes from Mom and Dad, Derek, Sarah and Anna.</p> | <p>1970 September 18 1995 "And now these three remain: faith, hope and love. But the greatest of these is love" (1 Cor. 13:13). We thank and praise God that we may celebrate the 25th wedding anniversary of our dear parents</p> <p>RALPH and MARY MULDER (nee SCHOLTEN) We thank the Lord for all the blessings He has provided and we thank you Mom and Dad for all the love and support given to us over the years. Congratulations: Carolyn & Dwayne Te Brake Sheila Mulder & Jason Wagter Sheri Mulder Home address: R.R. #3, Welland, ON L3B 5N6</p> | <p>Aug. 9, 1910 - Aug. 28, 1995 Psalm 23 On Monday Aug. 28, 1995, the Lord took unto Himself at Oshawa General Hospital, our dear wife, mem, Beppe and great-Beppe</p> <p>ALICE HIEMSTRA (VAN DER MEULEN) Loving wife of Marten Hiemstra for 60 years. Dear Mem of: Frank & Gerda Hiemstra — Bowmanville, Ont. Wilma & Miner Brink — Newcastle, Ont. Gerry & Rita Hiemstra — Navan, Ont. Dear Beppe of 13 grandchildren and great-Beppe of 12 great-grandchildren. Sadly missed by her sister Maartje van der Meulen in the Netherlands. Funeral service took place on Thursday, Aug. 31, 1995, at Maranatha Chr. Ref. Church, Bowmanville, Ont. Correspondence address: M. Hiemstra, 100 Glenhill Dr., South, Apt. 404, Whitby, ON L1N 8R4</p> | <p>June 5, 1923 - Aug. 1, 1995 Doezum, Gr. - Ancaster, Ont "He who dwells in the house of the Most High, will rest in the shadows of the Almighty" (Ps. 91:1). On Tuesday, Aug. 1, 1995, after much suffering, the Lord took home</p> <p>TEIJE (TED) VANDERLAAN Husband of Cobie Vanderlaan-Land, and dear brother of: Aukje & Henk VanHarten — Brantford, Ont. Bill Hortsing — London, Ont. John & Margo Vanderlaan — Mississauga, Ont. Bert & Linda Vanderlaan — Acton, Ont. Gerry & Gerrie Vanderlaan — Oakville, Ont. Ted was predeceased by his brother Jan, March 25, 1927, and his sister Jane, Jan. 28, 1995. The funeral service took place on Friday, Aug. 4, 1995, in the Ancaster Chr. Ref. Church, Ancaster, Ont. Correspondence address: A. VanHarten, 38 Linden Ave., Brantford, ON N3S 7E5</p> |
| <p>Birthdays</p> | | | | |
| <p>SCHOLTEN:</p>  <p><i>Congratulations to Karen Scholten on the occasion of her 85th birthday!</i></p> <p>With thanksgiving and praise to our heavenly Father, we hope to celebrate the 85th birthday of our dear Mother, Grandmother, Great-grandmother and Great-great-grandmother</p> <p>KAREN SCHOLTEN on Sept. 30, 1995. We thank the Lord for the many years He has given her, and may God continue to keep her in his loving care. With love from your children: John & Tiny Herb & Shirley Hennie & Richard Ralph & Pat Be & Joyce Richard (deceased) & Dagmar Jack & Theresa Mary & Ralph Murray & Kristie Albert & Shirley Loving Oma to 52 grandchildren, 32 great-grandchildren and one great-great-grandchild. Address: Holland Chr. Homes, Apt. 616 Trinity Towers, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2</p> | <p>Marriages</p> <p>DRUIF/PEDDLE: Riek and Harry Klinker of Sarnia, Ont., are pleased to announce the marriage of their son</p> <p>DR. JACOB (JACK) DRUIF to CHRISTINE JUNE PEDDLE daughter of Peg and Harry Peddle of Waterloo, Ont. The marriage will take place on Sept. 30, 1995, D.V., in Kitchener Chr. Ref. Church, Kitchener, Ont. Future address: 104 Poplar Ave., Acton, ON L7J 2E2</p> | <p>Clarkson, Ont. September 3 1995 JOHN and MARGO VANDERLAAN God is so good. With grateful hearts we celebrated our 40th wedding anniversary with children, grandchildren, family and friends. Clarence & Irene Vanderlaan — Oshawa, Ont. Jessica, Stephen Arlene & Mike Whitehead — Guelph, Ont. Chris, Josh Jaqui & Rick Elgersma — Dunnville, Ont. Lindsay, Meaghan, Nicole, Stephen Ron & Kathy Vanderlaan — Lansing, Mich. Zach, Katie Marianne & Jeff Schenk — Georgetown, Ont. Janelle, Kirstin, Lareina Address: 2807 Constable Rd., Mississauga, ON L5J 1W6</p> | <p>"I wait for the Lord, my soul waits and in His word I put my hope." On Aug. 27, 1995, our beloved father, grandfather, and great-grandfather</p> <p>WILLEM VANDERBOS passed peacefully into the presence of the Lord at the age of 87 years, at "Ebenezer Home," Abbotsford, B.C. Predeceased by his wife of 59 years, Diuwke in 1989, his son-in-law, Albert Meyer, in 1993, and his daughter, Jean Meyer, in 1994. Survived by his children: Fred & Romy VanderBos — Richmond, B.C. Philip & Beatrice VanderBos — Ghanzi, Botswana 15 grandchildren and numerous great-grandchildren. Brothers and sisters-in-law: John & Sjoukje Rinzema — Pitt Meadows, B.C. John & Anna VanderVelde — Maple Ridge, B.C. Two brothers and one sister in the Netherlands, many nephews and nieces in Canada and the Netherlands. Funeral service took place on Sept. 1, 1995, at the First Chr. Ref. Church in Abbotsford, B.C., Rev. L.W. Bilkes officiating. Correspondence address: 9111 No. 2 Rd., Richmond, BC V7E 2C6</p> | <p>"Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God" (Ps. 146:5). On Sept. 3, 1995, the Lord took into His eternal home our dear wife, mother, grandmother, oma and great-grandmother</p> <p>JOHANNA (JOANNE) MACHTELDJE VANDER STOEP-ZEGWAARD in her 82nd year. Dear wife of John Vander Stoep. Dear mother of: Hans & Alice — Burlington, Ont. Laura & Rick (Heather, Amy, Christine, Michael), John & Carol (Erin, Kristin), Stephen Henry & Trix — Frelton Mike & Jeanine (Brian, David), Sherry & Hamen (Jacob, Jessica, Stephanie), Robert, Roger Ida & Albert Vanderveen — Burlington David, Lisa & Gerry, Grant John & Bonnie — Millgrove Kristen & Jason, Ken Also survived by one sister, Rie, in the Netherlands. The funeral took place on Sept. 7, 1995, at Bethel Chr. Ref. Church in Waterdown, Ont., Rev. Erick Schuringa officiating. Correspondence address: J. Vander Stoep, 970 Bonnieview Avenue, Burlington, ON L7T 1T5</p> |
| | <p>Anniversaries</p> <p>Almelo Glen Williams 1945 October 2 1995 With praise and thanksgiving to our faithful God we announce the 50th wedding anniversary of our parents and grandparents</p> <p>HARM and TRUUS KOESLAG (nee GIERVELD) Congratulations. We are so thankful for your love and guidance through the years. George & Jan — Georgetown, Ont. Joel Bob & Trudy — Glen Williams, Ont. Melissa, Becky, Amanda Tony & Jackie — Shelburne, Ont. Ashley, Jordan Address: 592 Main St., Glen Williams, ON L7G 3T6</p> | <p>Obituaries</p> <p>Our much loved mother, grandmother, and great-grandmother</p> <p>WILHELMINA HART-FONDS widow of the Rev. Klaas Hart is now living in one of God's many mansions. August 5, 1908 - August 30, 1995 Hendrik & Anita — Toronto Willem & Carroll — Toronto Dirk & Carole — Grand Rapids Peter & Helen — San Rafael, Calif. Michael & Mary Virginia — Ottawa Anton & Linnell — Toronto Willemina & Arjan — Toronto 23 grandchildren seven great-grandchildren We marked her passing and celebrated her life with us on September 1, 1995. 203 Carlton Street Toronto, ON M5A 2K9 (416) 926-1243 Donations in her name to the Institute for Christian Studies are welcome.</p> | <p>Room & Board</p> <p>Attention London Fanshawe students. Room and board available. 5 days a week, 3-minute walk to college. Phone Jane Koopmans (519) 451-8268</p> | <p>Church News</p> <p>Christian Reformed Church</p> <p>New address: — Aylmer CRC, 194 South St. West, Aylmer, ON N5H 1S3 Change in worship time: — Aylmer CRC, Ont.: The evening service is now at 7 p.m. all year around. New clerk: — Aylmer CRC, Ont.: Marinus Booy.</p> |

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Share your news with us.

Classifieds

| Obituaries | For Rent | Personal | Job Opportunities | Job Opportunities |
|---|---|---|---|-------------------|
| <p>Naaldwijk Mississauga March 25, 1922 - Aug. 31, 1995 "Do not fear, for I am with you; do not be dismayed, for I am your God" (Isaiah 41:10a). Suddenly the Lord took from us to Himself our dear husband, father and opa WILLEM MARINUS VAN DUYN at the age of 73 years. His love of life and cheerful presence will be greatly missed by his loving wife, Christina Van Duyn-Boers and his children and grandchildren: Art Van Duyn — Mississauga Mary & Cor Mulder — Mississauga William & Dorothy Van Duyn — Milton William III, Timothy Anne & James Winter — Newmarket Christina, Simon, Stuart Funeral service was held on Sept. 5, 1995, at Clarkson Chr. Ref. Church, Mississauga, Ont. Our friend and pastor Gordon Pols officiated. Correspondence address: 3178 Plumtree Crescent, Mississauga, ON L5N 4X3</p> | <p>Trailer with add-a-room for rent from Nov. 25 until Dec. 30, 1995. The location is in a lovely park in Bradenton, Florida. Please contact (905) 451-7886. You will not be disappointed.</p> | <p>WHY NOT? The Christian Marriage Contact Service assists men and women in the USA and Canada who would like to marry or remarry. Why not write to us at C.M.C.S.? Enclose \$5.00 for our information package. P.O. Box 93090 Burlington, Ontario, Canada L7M 4A3 <i>More male members are encouraged to apply.</i></p> | <p>The Institute for Christian Studies is seeking to fill vacancies in: *Philosophical Aesthetics, *Philosophy of Education, *Worldview Studies</p> <p>Women candidates are particularly encouraged to apply. Applicants should subscribe to the Christian basis of the Institute and have an interest in foundational issues in their field. An appropriate doctorate is required. Responsibilities include supervision and committee duties, participating in interdisciplinary faculty research projects, and engaging in an individual program of academic research and publishing. Current starting salary is approximately \$40,000 + benefits. In accordance with Canadian immigration laws, this advertisement is directed to Canadian citizens and permanent residents. Qualified candidates should send a letter of application, <i>curriculum vitae</i>, and names of three references to: INSTITUTE FOR CHRISTIAN STUDIES ICS Dr. Harry Fernhout, President Institute for Christian Studies 229 College Street Toronto, ON M5T 1R4</p> | |
| <p>Teachers</p> <p>HOLLAND MARSH: We need a teacher for Grade 1, starting December 1995. Interested? Do you love the Lord? Children? Please apply to: Henry Lise, Principal Holland Marsh Distr. Christian School 18955 Dufferin St., R.R.#2 Newmarket, ON L3Y 4V9 Tel.: (905) 775-3701 or fax: (905) 775-2395</p> | <p>For Rent A one bedroom mobile home. Central Florida location. This is a small adult park. \$600 U.S. per month, min. 2 months. Discount for seasonal rental. For information phone (705) 326-4274.</p> | <p>Born-again Christian, professional businessman, long term member of CRC family, never married, non-smoker, with biblical family values (attractive brown skin, Canadian), seeking female friend with similar beliefs and values to spend quality time with (some Dutch knowledge is preferred as I'm planning to travel to Holland) under age 30. Please write to: Tony, 7030 Copenhagen Rd., Unit #57, Mississauga, ON L5N 2P3; Tel. (905) 812-1238. I send replies to all. If you haven't received one, please call me collect.</p> | <p>DORDT COLLEGE Faculty Positions</p> <p>Dordt College is seeking Christian academicians for openings beginning August 1996 in the following areas:</p> <p>Business Administration: management and marketing or other areas. Economics: introductory and upper level courses. Health, Physical Education, Recreation: exercise science, health, coaching theory, women's volleyball. Psychology: (possible openings) introductory and upper level courses.</p> | |
| <p>JARVIS, Ont.: Jarvis Distr. Chr. School invites applications from qualified teachers for a maternity leave position for Grade 3 effective Jan. 3 through June 28, 1996. JDCS has 10 classrooms, a full-time resource program, a staff of 13 and 236 students. All letters of application, resumes, inquiries, etc., should be sent prior to October 7, 1995, to: Garry Glasbergen, Principal Jarvis Distr. Chr. School P.O. Box 520 Jarvis, ON N0A 1J0 Phone numbers: School (519) 587-4444 Fax: (519) 587-2985 Home (905) 765-7919</p> | <p>Job Opportunities</p> <p>Herdman/manager wanted. 44 tie stall barn. Some field work necessary. Call (613) 398-6956</p> | <p>Miscellaneous</p> <p>BB & B - ORILLIA Your hosts: Henk & Eva Kruijff When in the Huronian area, come and stay with us for a night or two. We offer clean rooms, Dutch hospitality and a good home-cooked breakfast. We also specialize in serving guests requiring transportation. For reservations or information, call or write: Best Bed & Breakfast 261 Nottawasaga Street Orillia, ON L3V 3K5 Phone: (705) 326-4274</p> | <p>Qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and curriculum vitae to Dr. Rockne McCarthy; Dordt College, 498 Fourth Avenue NE, Sioux Centre IA 51250-1697; Phone: 712-722-6333; fax: 712-722-4496; e-mail: vpaa@dordt.edu</p> <p><i>Dordt College is an equal opportunity institution and encourages the nominations and candidacies of women and minorities.</i></p> <p>DORDT COLLEGE</p> | |
| <p>For Rent</p> <p>Apartment for rent in rural St. Catharines, Ont. Available Oct. 1, 1995, \$425 per month plus utilities. Call (905) 685-1153</p> | <p>Help wanted on dairy farm in St. George, Ont. Full-time and year round. 55-60 cows. Room and board provided. Phone Frank at (519) 448-1523 (evenings)</p> | <p>Bed & Breakfast While in Thunder Bay or travelling through, stay at Woody Nook B&B. New home, nice rooms and a classic touch with the Dutch. Cor & Tina Janssens (807) 473-9654</p> | <p>W.G. POSTHUMUS BARRISTER, SOLICITOR & NOTARY PUBLIC</p> <p>If the expensive, time consuming and adversarial nature of civil court remedies prevent you from making or resolving a claim, consider mediation — Call (416) 598-0747, Fax (416) 971-7656, 700 Bay Street, Suite 1900, Toronto, ON M5G 1Z6.</p> | |
| | <p>Full-time help wanted on dairy cash crop farm in Cobourg, Ont. Phone (905) 342-3131</p> | <p>Personal</p> <p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p> | | |

Classifieds

| Miscellaneous | Miscellaneous | Miscellaneous | Miscellaneous | Events |
|---------------|---------------|---------------|---------------|--------|
|---------------|---------------|---------------|---------------|--------|

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- How to prepare yourself effectively
- How to discern your life map
- How to balance the needs of family
- How to deal with practical dimensions
- How to fulfill your sense of call

Saturday October 21, 1995
8:00 a.m. - 4:00 p.m.

Ancaster Christian Reformed Church,
Ancaster, Ontario (905) 648-2323

(Sponsored by Calvin Theological Seminary
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William Grin, Chairperson

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Phone: (519) 352-9555; Fax: (519) 352-0537

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The Link**

Saturday, October 21

**A day of training and
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elderly

**These sessions are open
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At John Knox Chr. School,

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Cost : \$35

Please register before Oct 5.

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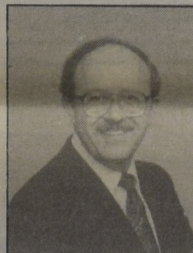


**Diaconal
Ministries**
(905)646-4511

**Christian
Stewardship
Services**

welcomes
new staff member

Keith E. Lohnes



Keith E. Lohnes joins the staff of CSS in September 1995 as
Stewardship Officer. Keith has served in various capacities in
Christian service for over 25 years, including work in Africa. He is an
experienced accountant, administrator and planned giving consultant.
He holds membership in the Institute of Management Accountants and
the Christian Management Association. For the last six years he has
been Stewardship Director of another Christian organization, teaching
and counselling on finance and gift planning, from Quebec to British
Columbia. He and his wife, Gael, a nurse, live in Brampton, Ont., and
are parents of two adult daughters, Ruth and Marie.



Christian Stewardship Services
455 Spadina Ave., #210
Toronto, ON M5S 2G8
Phone: (416) 598-2181

Dedication

John Knox Chr. School of Oakville, Ont., invites all alumni,
past-parents, members and friends to the dedication of their
new school facilities at 2232 Sheridan Garden Drive in
Oakville. This exciting event will be held on

Sunday, October 1, 1995, at 2 p.m.

Please join us as we give thanks to God for our new school.
"Sing to the Lord a new song, for He has done marvelous
things."

THE
**NETHERLANDS
BAZAAR**

SAT. OCT. 14, 1995
10 AM - 10 PM
7755 BAYVIEW AVE.
THORNHILL COMMUNITY CENTRE
(corner of Bayview Ave. and John St.)

- Flowers and Plants
- "White Elephants"
- Gifts and Books
- Handicrafts
- Kiddies Corner
- Live Music
- Auction
- Groceries
- Bake Sale
- Herring
- Croquettes
- Pea Soup and other Dutch Treats

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BAZAAR,
15 PAVILLON
UNIONVILLE,
L3R 1N8

MARKET PLACE: 10AM-6PM

RESTAURANT: 10AM-9PM

AUCTION: 7PM

QUESTIONS? PLEASE CALL:

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Events/Classifieds

| Events | Events | Events | Events | Job Opportunities |
|--------|--------|--------|--------|-------------------|
|--------|--------|--------|--------|-------------------|

Action Tips

Follow Canada's Food Guide to Healthy Eating. That means:

- Aim for 5-10 servings of fruits and vegetables each day—especially the dark green and orange types
- Eat whole grain breads and cereals—choose 5-12 servings daily
- Choose 2-4 servings of milk and milk products daily
- Include 2-3 servings of meat and alternatives
- Choose lower fat foods more often
- Also,
- Get moving—add more physical activity in your daily routine
- If you smoke—get help to stop—it's never too late.

NC

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Sept. 22 Training session led by Beth Swagman for the "Abuse Response Team of Classis Toronto," 7-10 p.m., Second CRC, **Brampton, Ont.**

Sept. 23 Policy-developing training session led by Beth Swagman for congregational abuse response committees of the churches of Classis Toronto. From 9 a.m.-1 p.m., Second CRC, **Brampton, Ont.**

Sept. 23 "Second Annual Lynell Pierce Concert," 2:30 - 4 p.m., First CRC, **Guelph, Ont.** A special event for Friendship students and families with small children. Sponsored by Guelph & Region Friendship Clubs. Freewill offering.

Sept. 23 CCBF regional dinner meeting, Plainsman Restaurant, **Waterdown, Ont.** Speaker: the Hon. Cam Jackson, MPP, on "Consensus for Common Sense." Info.: (905) 522-8602/648-3503.

*** Sept. 23** First annual Redeemer College "Fall Fest" featuring the alumni choir, art show and sale, golf tournament, tours and demonstrations, membership and alumni annual meetings, and more. Info.: (905) 648-2131.

*** Sept. 24** Rev. Max Lise's 25th anniversary as an ordained minister. Special service at 9:30 a.m., Whitby Mental Health Centre, **Whitby, Ont.** A second service to commemorate this event will be held **Oct. 1**, 10 a.m., in the Rehoboth CRC, **Bowmanville, Ont.** Info.: (905) 983-1099.

*** Sept. 29** Retirement celebration for Pastor Peter Brouwer, 8 p.m., First CRC of **New Westminster, B.C.**

Oct. 1 Dutch worship service, led by Rev. Peter Van Egmond, 3 p.m., CRC, **Ancaster, Ont.**

Oct. 1-14 CSS's Harry Houtman in **Alberta**.

*** Oct. 7** **Christian Courier** celebrates 50 years of Reformed Christian journalism at a reception, starting at 8 p.m., at the **Crossroads Centre atrium, QEW** at 403, **Burlington, Ont.** Please RSVP by **Sept. 29**. Phone: (905) 682-8311.

Oct. 14 CPJ conferences: "Alternatives, Voices of Hope in a Climate of Despair" in **Edmonton, Alta.**, and "Mapping Ontario's Political Future" in **Toronto, Ont.** Info.: 1-800-667-8046.

*** Oct. 14** "The Netherlands Bazaar," 10 a.m.-10 p.m., at the Thornhill Community Centre, 7755 Bayview Ave., **Thornhill, Ont.** Don't miss this exciting event! Info.: Ge Spaans (905) 477-1243.

*** Oct. 21** A day of training and encouragement for deacons and caregivers at John Knox Chr. School, **Brampton, Ont.** From 9 a.m.-4 p.m. Theme: "Deacons: The Link." Over 30 workshops to choose from. Cost: \$35. Contact your deacons for pre-registration or call Diaconal Ministries at (905) 646-4511.

*** Oct. 21** "Puzzled about the Call to Ministry?" - a one-day seminar, sponsored by Calvin Theological Seminary and the Ancaster CRC. From 8 a.m.-4 p.m. at the CRC, **Ancaster, Ont.** For info. contact Rev. B. De Jonge at (905) 648-2323.

Oct. 21 CLAC's fall conference, 9:30 a.m. - 3 p.m., at the CLAC head office, 5920 Atlantic Dr., **Mississauga, Ont.** Morning: "How do we negotiate Christianly," a simulated collective bargaining session. Afternoon: special guest speaker Dr. Albert Wolters. Visitors welcome. Info.: (905) 670-7383.

Oct. 28 Christian Rainbows-sponsored special meeting at the CRC, **Ingersoll, Ont.** Speaker: Rev. Hennesey, director of a special (inter-church) chaplaincy project for the long-term mentally ill. Pre-reg. required \$7.00. Info.: (905) 639-1075 or (519) 631-0307.

Oct. 28 "Being a Christian on Campus: a Networking Workshop on Campus Ministry" is the topic at the annual meeting of the Canadian Scientific and Christian Affiliation. Speakers include: Gary Partlow, Larry Offner, George Rawlyk, T.J. Trenn, Don McNally and Dan Osmond. Also panel and reports. At Wycliffe College, **Toronto, Ont.** \$20/\$10 includes lunch. Call (905) 524-2544.

25th Anniversary

Gratefully we announce that **Rev. Gordon H. Pols** celebrates 25 years in the ministry.

We will be commemorating this event on **Saturday, Sept. 30, 1995, at 7 p.m.**, followed by dessert and coffee. A worship service of celebration and praise will be held on **Sunday, Oct. 1, 1995, at 10 a.m.**

You are cordially invited to join us for these events at the **Clarkson Chr. Ref. Church, 1880 Lakeshore Rd., West, Mississauga, ON L5J 1J7. Phone: (905) 823-7262.**

Best wishes only.

The Tulip is the floral symbol of Parkinson's

(NC)—Mr. J. Van der Wereld, the renowned Dutch horti-culturist, himself a Parkinsonian, registered his prize cultivar, the "Dr. James Parkinson" bulb to honour Dr. James Parkinson, a British physician who in 1817, first described the symptoms of this disabling condition. Since 1984, this beautiful red and white tulip has been used in Canada to promote April as Parkinson's Awareness Month. The bulb is available for sale in September to raise funds for research from all the support groups of the Parkinson Foundation of Canada To locate the Parkinson group in your community call 1-800-565-3000.



Attention:
merchants, organizations,
individuals

Advertise in CC's

Anniversary Issue

50th

This year CC is celebrating five decades of Reformed Christian journalism in Canada. To mark this occasion, we are preparing an expanded special 50th anniversary issue for **October 6**.

This issue will be distributed to our regular subscribers as well as to many of CC's friends across the country. In addition, it will be made available, for the cost of postage and handling, to anyone who requests a copy.

All companies, organizations, schools, churches and individuals wishing to place congratulatory advertisements in this issue are asked to submit their ads to Stan de Jong. The deadline is **September 22**.

Option 1:

Send us a business card or a business card-sized ad, 3" x 2", and tell us what message you'd like to send. **Cost: \$75, plus GST.**

Option 2:

For larger ads, just send us the format and the message. Ads should be 2, 4, 6, 8 or 10 inches wide. Cost: Our regular price of **\$14 per column inch, plus GST.**

We're excited about our 50th anniversary issue. Please help us to make it a success by sending us your congratulatory messages!

CHRISTIAN SCHOOLS INTERNATIONAL

invites qualified applications for the position of

EXECUTIVE DIRECTOR

Function: Serves as the chief spokesperson for Christian Schools International, providing direction and leadership that enables the organization to fulfill its mission.

Requirements: Gifted and experienced in administration; able to articulate the message of Christian education in speaking and writing with clarity and conviction; MA or beyond.

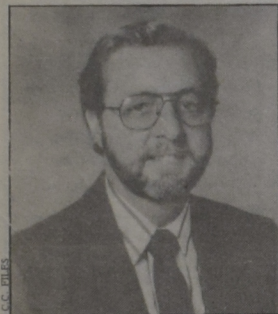
Interested applicants are invited to send a letter of application, resume, and a written statement of commitment to the Reformed faith and to Christian education to: **Glenn W. Vos, Board President, 3350 East Paris Avenue, SE, Grand Rapids, MI 49512.**

A position profile will be sent upon request. 1-800 635-8288, x222.

APPLICATION DEADLINE
NOVEMBER 30, 1995

News

Toronto group encourages parents to take junior high kids to work



John Vanasselt

Alan Doerksen

TORONTO — This fall, The Learning Partnership (TLP) is inviting parents and junior high students across Ontario to take part in a program called *Take Our Kids to Work*. The program, which focuses on Grade 9 students, encourages parents to take their teenaged children to work for a day, on Wednesday, November 8.

TLP is a Toronto-based organization focused on developing alliances between education, business and the community to create learning and career opportunities. The main objectives of the program are:

- to offer students a realistic view of the work world and to give them an understanding of its demands and opportunities.
- to allow students to understand and empathize with what it is their parents do to support the family.
- to emphasize that education

goes far beyond the classroom walls and that the preparation of younger generations for the future is a community responsibility.

Last year, the program took place in Metro Toronto, and 60,000 Grade nine students from 17 area school boards participated. This is the first year for the program to go province-wide in Ontario.

TLP has produced a *Take Our Kids to Work* information kit that gives instructions to office staff, students and schools about how to prepare for the one-day program. The kit suggests that offices recruit employees to be volunteer hosts for students visiting their company, and arrange for lunch-time get-togethers and hands-on activities for the students.

TLP is also supplying a Teacher's Resource with activities teachers can use to help prepare students for their visit to workplaces.

Not novel

John Vanasselt, director of communication and development for Ontario Alliance of Christian School (OACS), says *Take Our Kids to Work* is a good program, but "the idea isn't all that new."

When Vanasselt was principal of Woodland Christian High School in Kitchener, Ont., about 14 years ago, the school had a similar program. The "Shadowing Program" allowed students to spend a day at the workplace



Corrie Bootsma

of a parent or someone else. If students developed an interest in the work, the school would sometimes let them stay longer, says Vanasselt. Some students developed part-time jobs from this program.

In addition, many OACS schools have career days, which consist of one or two days of workshops in which Christians from a variety of occupations visit schools to talk about their work and discuss how being a Christian affects their job.

Woodland's "Shadowing Program" and TLP's program would both help students find out about jobs besides the ones their peers have, says Vanasselt. "That's where I see this being very valuable. The alliance schools by and large have been taking this approach for a long time now." OACS schools tend to offer programs like *Take Our Kids to Work* for Grade 11 and 12 students because they may need to have driver's licences to be able to get to their chosen workplace for a day.

A lot of planning

Henry Lise, Principal of Holland Marsh Christian School in Newmarket, Ont., says *Take Our Kids to Work* is "an excellent idea.... I'm really excited about it."

Lise has ordered a copy of the program and his school is considering it for Grade 7 or 8. The program will help students become more aware of the

workplace, he says.

But some parents may not be too eager to have their children visit their workplace, because their job is boring or for other reasons, he says. If the school adopts the program, it will take a lot of planning.

Lise's school does bring parents into the classroom to talk about their workplaces, he says. He is concerned about alienation of parents and children. The TLP program could help build understanding between them, Lise suggests. "This could open the lines of communication."

Corrie Bootsma, principal of Willowdale Christian School, says the program "does sound attractive for Grade 7 and 8" and it would help students to broaden their horizons.

Like other OACS schools, Bootsma's school has invited people in to speak about their workplaces to students. Although the school has not sent students to their parent's workplaces before, students have had the opportunity to work with street missions in Metro Toronto.

Mixed reviews

Treena Sybersma, principal of Georgetown Christian School, has heard about TLP's program and comments, "I've talked to parents who have done it. I've gotten mixed reviews." Some kids were interested in the workplace they visited, but some were bored and couldn't wait to go home, she says.

Sybersma suggests that students need to be at least in Grade 7 or 8 to appreciate the program. Younger students would not be as interested in planning ahead for their careers.

The Georgetown school has no similar program to *Take Our Kids to Work* and does not plan to introduce it, she says.

Toronto District Christian High School in Woodbridge, Ont., took part in the program last year and will be participating again this fall.

Thinkbit

"You cannot direct the wind but you can adjust your sails."

Submitted by John Hiemstra, Telkwa, B.C.

News Digest

Fetal transplants start in Halifax

HALIFAX (Chronicle Herald) — Phase II of the Fetal Neural Transplantation Research Trial Program is underway at only one site in Canada: Halifax. Nearly five years ago researchers first transplanted fetal tissue into people suffering from Parkinson's Disease in an effort to treat symptoms such as the tremors and rigidity that mark this disease of the aging brain.

About 80,000 Canadians suffer from Parkinson's, a disease which has been treated through L-Dopa, a synthetic drug that mimics the action of natural dopamine in the brain. Dopamine is essential for motor co-ordination. L-Dopa tends to lose its effectiveness after five or six years.

Although fetal transplants are still experimental, it is thought that this procedure will replace L-Dopa in time. But scientists are simultaneously working to culture brain cells in the lab in an effort to replace the controversial use of fetal tissue.

Sixty-three youth projects created

OTTAWA (Canadian Scene) — More than 850 youths who are out of school and out of work are having their lives turned around by a Youth Service Canada program. Sixty three new YSC projects will help 18- to 24-year-olds serve their communities and gain marketable job and life skills, Human Resources Minister Lloyd Axworthy says.

The six to nine month projects offer a weekly stipend and successful participants are eligible to receive a completion grant of at least \$2000 to be used to get a job, go back to school, start a business or pay off a student loan.

The projects extend across Canada and include a wide range of activities.



Ren Siebenga (l.), principal of Toronto District Christian High School (which took part in the TLP program in 1994), and Henry Lise (r.), principal of Holland Marsh Christian School, which is considering the program.